549

A TRUE RELATION

Of what hath been Tranſacted in behalf of thoſe of the

Reformed Religion,

During the

TREATY OF PEACE

AT

RESWICK.

WITH AN

ACCOUNT

OF THE

Preſent Perſecution in *France.*

Remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body, Hebr. xiii. 3.

LONDON,
Printed for *Sam. Lowndes* over-againſt *Exeter-Exchange* in the *Strand,* and to be Sold by *E. Whitlock* near *Stationers-Hall.* 1698.

A TRUE

RELATION

Of what hath been Transacted in behalf of those of the

Reformed Religion,

During the

TREATY of PEACE

AT

RESWICK.

WITH AN

ACCOUNT

OF THE

Present Persecution in *France*.

[illegible] Hebr. xiii. 3.

LONDON,
[illegible] Exchange in the Strand,
[illegible]

To the Right Honourable

CHARLES,

Earl of Macclesfield, *Viſcount and Baron of* Brandon, *Lord Lieutenant of the County Palatine of* Lancaſter, *and of the Six Northern Counties of* Wales, *Major General, and Colonel of a Regiment of Horſe in His Moſt Sacred Majeſty's Army*, &c.

My LORD,

HE is a great Stranger in the World, who doth not know how Kind, Generous, and Charitable, Your Lordſhip has been to all the French Refugees in General, and in a Special Manner to many of them, whom You have put in an Honourable Way of Serving at once His Ma-

jeſty, Your Lordſhip, and Themſelves. And, indeed, My Lord, the Nobleneſs of Your Birth is Supported by the Greatneſs, and Solidity of Your Virtues; The Greatneſs of Your Titles and Dignities Adorned with an Unparallel'd Conduct and Undaunted Courage; Your Conduct and Courage united to a Tender and Compaſſionate Generoſity towards the Unfortunate; and all theſe Indowments attended with a ſteady and unwearied Conſtancy, which is the Proper Character of Great Souls.

And therefore, My Lord, the true Account of the Preſent Sufferings of the Proteſtants in *France*, which I give to this Nation, will, I hope, obtain a Favourable Audience and Reception from Your Lordſhip, and You will undoubtedly Pity their Lamentable Caſe, as well as be Pleaſed to vouchſafe the Continuance of Your Protection to thoſe who have both the Honour and Happineſs of being already ſheltered under it. I am, My Lord, one of thoſe who have obtained a great Share in Your Generous Liberality, and am very glad to have this Opportunity to Acknowledge Publickly, how much I do Reſpect Your Perſon, Eſteem Your Virtues, and am

Thankful

Thankful for Your many Favours, which I find my ſelf under an impoſſibility of Anſwering any other way than by being as long as I live,

My LORD,

Your Lordſhips

Moſt Obliged, and moſt Dutiful Servant, and Chaplain,

P. G. D.

THE PREFACE.

A *Little Book needs no Preface, nor a good one any Commendation; The former carries an Excuse in its Brevity, and the other's own Worth will sufficiently recommend it to the Judicious. The Papers which we here present to the Publick have a just Title to both these Characters, as containing in a little room many important Transactions and Circumstances relating to the* French *Protestants, which the World has not hitherto been acquainted with; so that a true* English*man will not think an hour or two misspent to be informed as well of the several Motions that were made at* Reswick, *though without success, by Persons of great Zeal and no less Ability, for the Relief of the* French *Protestant Church, as of the lamentable Condition she hath lain under ever since the Peace, by a most Violent and Barbarous Persecution. And therefore he will not take it amiss, if we give him before-hand an Abstract of these Papers, with the Design of the Reverend and Learned Author in their Publication, which is to relate the past, and present Condition of the Protestants in* France, *and to give them some good Advices for their future Deportment.*

As to the time past, he informs the Protestants, as well those who are now persecuted in France, *as those who are dispersed for Christ's Name over the face of the whole Earth, (and who expected that the end of the War would have put a Period to their Miseries) that the Protestant Princes, and the States,*

and

and all those who could either by the Eminence of their Stations, or Learning, or Zeal be useful to them, have done what they could towards their Deliverance and Comfort. And by this faithful Relation, he undeceives them of the Error they were in, viz. That those who could and ought to have relieved them, had quite forsaken them, and only minded their own Concerns, but neglected theirs. *He tells them, that one must not measure the Conduct of an Affair by the Event, but by the Integrity and Industry of the Persons imployed in it. If, when thus qualified, they do not speed, they are not to be blamed for it, but rather we ought to be Thankful for what they have done already, and had a desire to have done further. And if God Almighty did not think fit to bless them with success in the Management of a good Cause, we must submit to his Will, possess our Souls in patience, and conclude, that it is now the Hour of the Papists, and the Power of Darkness.*

As to the present time, the Author makes a sad, but true Representation of the Barbarous Persecution which rages now in France; *and the several Instances he gives of the Inhumanity of the Papists on one hand, and of the unparallel'd Sufferings of these poor Protestants on the other, do plainly discover, that Popery is in this Particular, worse than the Heathen Religion, and that they have outdone the Pagan Emperors, and even the Ferity of the wild Beasts in the Amphitheaters.*

The principal End of this Discourse is, first to acquaint all those who being grown weary of their long Exile, may have a mind to return into France, *what welcome they are like to expect there: Our Author clearly demonstrates, that unless they fully resolve to turn Papists, they ought by no means to expose themselves to the unavoidable danger of so great and certain a Temptation.*

Secondly,

Secondly, The Author's Aim is, to Confute those Papists, who either for shame, or because they have received some secret Order so to do, make it their business to give out in all Protestant Countreys, and chiefly here in England, *that there is no such thing as a Persecution in* France, *and that the Protestants are not molested there, but on the contrary, permitted to live quietly. But what Monstrous Impudence is this, to give the Lie not only to Thousands of Travellers, and many of them Persons of Quality, who are every day Eye-witnesses of these new Cruelties, as well as Abhorrers of those Miscreants that execute them; but also to several rigorous Declarations of their own King, issued out since the Peace against the* French *Protestants still in his Kingdom. Is it Shame that prompts them to it? if it be so, then their groundless denial argues in them a tacit Horror and Condemnation of these Proceedings. A Highwayman doth not use to Confess, but rather deny his Crimes, though evidently proved against him. But the Mystery of their Policy is this; The* French *Court is very unwilling to lose so many Subjects, witness the Bills that were set up at the Doors of several* French *Churches in* London, *whereby the Refugees were invited to apply themselves to the* French *Ambassador, and promised that they should have Passes* gratis, *and be furnished with Money to carry them home. This was not done, you may be sure, by Protestants, but by Papists. The Council of Persecution is jealous of the Kindness and Charity of the Protestant States to the Refugees, and fears that their usual Benevolence and Fellow-feeling will be a prevalent Encouragement to those who lie now under the Cross to come over to them and that Thousands will make their escape, though the Passes be never so strictly guarded. To prevent this loss, as well as to recover the old Refugees, they have ordered it to be given out every where, that all this Report of a new Persecution which the* French *Protestants Complain against,*

againſt, is a meer trick and ſham without any ground of Truth in it. Hoping thereby to incite the Hatred of all Proteſtant People againſt them; to ſtop the Charitable Benevolence of all Rank and Qualities, and conſequently to conſtrain them by Hunger to return home: But, How can ſuch a notorious Falſity gain any Credit? No matter for that. Politicians will do what they think may ſerve their turn, if they get no Advantage, they are ſure to loſe nothing by the Impoſture. 'Tis poſſible, they may miſcarry, but 'tis poſſible they may ſucceed too, and they will have this Satisfaction, that if the Event doth not anſwer their Endeavours and Expectations, they have no Reaſon to Blame themſelves for any neglect on their part: Though the Popiſh Emiſſaries are not ignorant, that the Proteſtant Princes and Great Men know as well as the Perſecutors themſelves, how ſeverely the French Proteſtants are uſed, ſince the Peace; nevertheleſs, they muſt try, both by a flat denial of the Fact, and by repreſenting the Refugees as Impoſtors, to render them odious to all, and chiefly to the common and illiterate People, who not being ſo well able to examine the Truth, may give Credit to what is unanimouſly ſaid againſt them, by ſo many Papiſts, and in ſo many different Places. From whence it may follow, that either they will hate and fall upon them, or elſe be hereafter as hard to them, as hitherto they have been kind and charitable. In ſhort, if they cannot compaſs their whole Deſign, they hope to effect it in ſome part, and to do at leaſt, a conſiderable prejudice to ſome, if not to all of the Refugees, and conſtrain them by that means to return into the French King's Dominions. But the French Refugees hope, that thoſe who have never been abroad, and have not ſo good Intelligence of the new Perſecution, as Perſons of greater Rank and better Underſtanding, will more narrowly inquire into their Affair, from the many Travellers of their own Country, as well as of others of unqueſtionable Credit; and then

we doubt not but that their grievous Sufferings, and unspotted Innocence, will as plainly appear, as the Cruelty, Malice, and Impudence of the Popish Emissaries; And consequently, all good Protestants every where, and particularly here in England, *will be so far from hating, and withdrawing their Charity from the French Refugees, that on the contrary, they will both Abhor the Inhumanity and Slanders of the Papists, and pity the lamentable Condition of their Brethren, increase their Benevolence and Charity, even as the Papists increase their Fierceness; and lastly, that they will continue to invite and receive kindly all those who may hereafter be cast upon their Shores. Nay, We hope, that neither the great number of those who are already come, and may hereafter come over unto them, nor the sad prospect of their long Exile, will in the least damp their Liberality, but rather make it abound more and more. These are the true and genuine Fruits of Christian Charity, to the practice whereof, our Zealous Author doth so Pathetically Exhort in the latter part of his Second Letter, all Protestants of what Nation and Quality soever, as the only way for them to demonstrate, that as the Character of Popery consists in forcing Consciences, Slandering, Lying, Tormenting, and Killing; so that of true Christians and Protestants is to be seen in their practising those many Precepts of Humanity, and Charity, which are so often Inculcated in the Holy Scripture, the Rule both of our Faith, and of our good Life, and without which no body can pretend to Christianity, much less to the great Rewards that are chiefly promised to those who are Long-Suffering, Meek and Charitable, particularly in persecuting times, which call for a more than ordinary Liberality, and a steddy perseverance in the same; as you may see,* 2 Cor. 8, 9. Matth. 25. 34, 40. And let us not be weary in well-doing, for in due season we shall reap, if we faint not; as we have therefore opportunity, let us do

good

good unto all Men, and ſpecially unto them that are of the houſhold of Faith, *Gal.* 6. 9, 10. For God is not unrighteous to forget your work, and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the Saints, and do Miniſter, *Heb.* 6. 10. Let brotherly love continue, be not forgetful to entertain Strangers, for thereby ſome have entertained Angels unawares, *Heb.* 13. 1,2. *As to the time to come, our Author preſcribes to the Perſecuted Proteſtants, the Manner how they ought to behave themſelves; firſt, towards their Perſecutors, by loving them with a Love of Charity, though not of Eſteem, and by avoiding both their Company and Snares: And ſecondly, Towards God, by an abſolute Submiſſion to his Will, without Murmuring againſt it. Next, He Cenſures them for their Neglect, Lukewarmneſs, Ill Lives, and Inſenſibility under the heavy hand of God; and Exhorts them to a ſpeedy Converſion and ſincere Repentance, without which they muſt not expect any Deliverance, whereas with it, they will put themſelves in a Condition to hope for it: It being certain, That* when a Man's ways pleaſe the Lord, he maketh even his Enemies to be at Peace with him, *Prov.* 16. 7. *And when his People hath been driven out of their Native Country, and ſcattered over the face of the whole Earth for their Sins, if they return unto the Lord their God, then* the Lord will return and gather them from all Nations, whither the Lord their God had ſcattered them, *Deut.* 30. 3. *Theſe Exhortations are followed with this Comfortable Promiſe, That God Almighty will never permit the total Ruin of the Reformed Religion in* France: *Then he proceeds to ſhew, That the Romiſh Church is in a worſe Condition, and conſequently more likely to be ſooner Deſtroyed than that of the Proteſtants; and demonſtrates, that they may prevent*

vent their Ruine, by Patience and Conſtancy in their Sufferings, and by their often meeting together. At laſt, He gives them good and charitable Advices, in order to keep their Children from Popery; and concludes with a fervent and excellent Prayer, wholly taken out of the Holy Scripture, which may ſerve as a Form to the Afflicted Church.

When we began this Preface, we had a mind to do for the end of it, theſe two Things; Firſt, To ſet down at length all the Declarations iſſued out, and the particular Orders ſent to the Intendants of Provinces againſt the French Proteſtants ſince the Peace. And ſecondly, To ſhew the ſpeedy and ſevere Execution of them by ſeveral Particulars, which prove to the full the Violences, Outrages and Murthers committed upon the Reformed, and eſpecially the Barbarous Uſage of almoſt 300 of them who have been ſent to the Gallies upon account of Religion, but becauſe the mentioning of all theſe Particulars, would have Swolln theſe Papers into a bigger Bulk than it was intended at firſt, we are conſtrained to put off the Execution of our Deſign to another opportunity; and beſides we muſt conſider, that we are not Writing a Book, but a Preface.

ERRATA.

Page 13. *line* 32. after Ratification, *read* of Peace, *p.* 14. *l.* 2. *r.* which we are not concerned in, *l.* 16. *dele* who was, *l.* 31. *r.* which calls her ſelf, *p.* 24. *l.* 18. *r.* have done, *p.* 25. *l.* 27. *r. Cevennes*, *p.* 27. *l.* 7. after *Prince*, *r.* made many Martyrs, *p.* 28. *l.* 10. *dele* yet, *p.* 30. *l.* 13. *dele* their, *l.* 14. *r.* as many uſe to do, *p.* 40. *l.* 22. *r.* all in vain. *p.* 41. *l.* 32. *r.* of the Perſecutors, *p.* 43. *l.* 31. after Church, *r. Newremberg*, *p.* 48. *l.* 4. *r.* may expect, *p.* 60. *l.* 30. *r.* righteouſneſſes.

LETTER I.

Wherein an Account is given to the Proteſtants Perſecuted in France, *of what hath been done, in their behalf, at the Peace of* Reſwick.

YOU may juſtly wonder, dear Brethren, that having openly profeſſed for ſome years paſt, how great a ſhare we bore in your Sufferings, you have not of late heard any thing from us; particularly this laſt year, wherein the Peace, *Europe* now ſeems to enjoy, hath been tranſacting. We have been told indeed you expected very much from us, and lookt upon thoſe of your Brethren, whom God's Providence hath ſettled in the neighbourhood of that Place, wherein the moſt important Affairs were tranſacted, as your Agents, who for many Reaſons were engaged to omit nothing that might contribute either to your Deliverance, or your Comfort; and therefore they were obliged to give you a faithful Account how far they had diſcharged the Commiſſion, which you had either expreſſly or tacitly given them. We had certainly reſolved to do it long ſince; but were hindred, and kept ſilent for ſeveral Reaſons; chiefly for fear of preventing the good Effects of ſome ſecret Reſolution or other, which our Perſecutors might have made of abating their Fury, and moderating their exceſs of Cruelty; as they had all the Reaſon in the World to do it, ſo we had juſt cauſe to think, they would at laſt hearken to ſome of thoſe Remonſtrances, which from all parts of *Europe* were thus addreſſed unto them: 'What blind Rage puſhes you forwards to ruine a 'great Kingdom; to baniſh out of it by your Barbarity, thoſe who have 'never acted any thing, but for its advantage; to diſoblige ſo many of the 'Allies, who had no other End in Fighting with you, but the procuring a 'ſolid Peace; to ſhew ſuch implacable Hatred againſt a Religion, the Pro'feſſors whereof have been for theſe Hundred years the Glory of your 'Crown; to inſtill into and foment an immortal Jealouſie in the Minds of 'thoſe Proteſtants with whom you would be glad to live peaceably? How 'can one rely upon the Word of thoſe who break the moſt Sacred Promiſes, 'and the Laws which they had Sworn to with the greateſt Solemnity? Will

'you be more faithful to your Friends, than to your own Children? Do you 'think that an Opportunity will not some day or other offer it self to express 'our Resentments of such a Contempt?

But all these Remonstrances have been to no purpose, nay they have not so much as vouchsafed to hear them; in the mean while we kept silence that these forementioned Complaints being offered without any interruption, might be the better heard. We were afraid, lest a Word taken in a contrary sense, might either give occasion, or at least be made use of, as a colour to prevent the Effects, of what they called good Secret Intentions. But there is not now any Reason for us to hold our peace any longer, seeing we are Eye-Witnesses of the ill Consequences of a Peace so pernicious to the Church; it is high time for us to inform you, both of what we have already, and further had a mind to have done both for the Comfort of the Reformed Church in general, and your Repose in particular. Know then, dear Brethren, that nothing has been omitted, which might either put a stop to, or allay the present Persecutions of the Church; and in order thereto, be pleased to observe, that the Foundation of this great Work, they had a mind to build upon, hath been laid above these Ten years; for they have made use of every Moment, and Opportunity, that might be most seasonable to move the Protestant Princes and States to the most tender Compassion, and prevail upon them to contribute to the Ease and Relief of the Afflicted Church; especially in the year 1688, in which happened the Revolution of *England*. As it was very easie to foresee that so great a Turn would be attended with Consequences of the highest importance, so they endeavoured to improve it to the best advantage, and prepared aforehand all things in order to another kind of Revolution. Accordingly, their first Essays succeeded as well as one could wish; the Princes who had an hand in this extraordinary Event, did expressly promise, *they would sacrifice all things, even their own Lives for the good of the Church*; They were pleased not only to say so, but more than that, they gave it under their Hands. Since the time of this Promise so much valued by us, every, even the least Opportunity hath been improved to the keeping up of so great a Zeal: This was chiefly done in the year 1694, when the Famine raged in *France*; it was thought that the Government of that Kingdom would pity the Case of so many Wretches starving before their Eyes, and Court *Europe* to a Peace in behalf of their own Subjects of both Religions. Upon this, new Motions were made, which had as good success as the former; The Protectors of the Protestant Religion gave fresh Assurances, that they would use their utmost Interest to promote this great Work, and ordered Memoirs at that very time to be drawn for it. The famous Author of that Excellent History of the Edict of *Nantes*, was particularly chosen for that purpose; with what Success he discharged that

Employ-

Employment, he may perhaps himſelf one day inform you of. But as we were ſtrictly injoined to keep the whole Affair private, ſo it was communicated but to few Perſons, who religiouſly concealed it; there were among them ſeveral of great Quality, and many Zealous Members of high Courts. Perhaps it might have been wiſhed, that the ſecret had been kept a little longer, but it broke out when they began to diſcourſe publickly about the Peace. One of the moſt conſiderable Refugees, a Counſellor of the ſupreme Court of *Paris*, was informed by one of the chief Members of the Republick of *Holland*, that it was high time for us to look after our Concerns; he had often promiſed to give us timely warning, he was as good as his Word; and the Perſon who received it, ſet himſelf about drawing up the Memoirs they had deſired of him, after having firſt diſcourſed it with thoſe whom he thought fit: God hath taken him ſince into his reſt: The Memoirs he had drawn proved very good, and ſo well digeſted, that there was nothing either wanting or ſuperfluous in them; and ſo there were Two Perſons who prepared theſe Inſtructions. And though they did not act jointly, or communicate their Work one to another, nevertheleſs the things they laid down agreed exactly, becauſe Truth and Right are conſtantly the ſame, and cannot vary. We deſire you to take notice, that thoſe amongſt us, who have taken care of the Publick Cauſe, have not done it of their own Heads, but were impower'd by the Permiſſion, nay, by a ſpecial Order of their Superiors; and ſo you are not to impute the ill Succeſs, to the Imprudence of thoſe who might have meddled with theſe Material Affairs without any Power and Warrant ſo to do. The Inſtructions then, I ſay, were well drawn, and exhibited in due time, for they were delivered a little before the Conferences about the Peace begun at *Reſwick*. The ill Succeſs muſt be laid, neither upon theſe Inſtructions, nor upon the Authors of them, nor upon the Sollicitors, nor upon the Sollicitations themſelves, which were made by the moſt Eminent Refugees, and that, with a great deal of Zeal and Conduct; ſeeing they have obeyed the Advices of thoſe Superiors, by whom they were to be directed, and who ſet us upon uniting together all the Proteſtant Powers of both Communions, that of *Augsburg*, and that of *Geneva*. We muſt plainly tell you, that we had almoſt no other Reaſon for our undertaking theſe our Sollicitations, but to pay our Duty to Truth and Juſtice, though with a ſlender proſpect of Succeſs; for we ſaw well enough, that the Authors of our Miſeries were fully reſolved not to leſſen them in the leaſt, and that our Friends and Protectors were not able to give Laws to a Prince who is a Perſecutor out of an Erroneous Conſcience; but we ought however to act after ſuch a way, as you ſhould have no reaſon to blame our Conduct in the leaſt.

This is the Conſideration we often repreſented to the Proteſtant Plenipotentiaries, who were pleaſed to give us ſeveral favourable Hearings; and we begg'd them many times, to put us in a Condition to acquaint you, that the Proteſtant Princes had done their utmoſt towards the leſſening of your Miſeries, and the recovering of your Liberties; ſome of them did very Nobly, and with all the Marks of Sincerity, promiſe us to do it. However, after having as well as we could diſpoſed the Embaſſadors of the Princes of our Communion in our favour, we endeavoured, purſuant to their Advice, to bring both Communions ſeparated from the Church of *Rome* to an agreement, not for ſuch an union as it was reported abroad we have ſo often deſired, but only to prevail with them to concur, and join their good Endeavours to obtain from the Moſt Chriſtian King an abatement of the Perſecution. We plainly diſcovered in every Member of the *Auſgburg* Communion, not only a tender Compaſſion for our Sufferings, but alſo very favourable Intentions towards us; they were very ſenſible it concerned them as well as us. We made bold to repreſent unto them, that if the Proteſtant Princes did not ſtir up their Zeal, they would ſee the great Work of the Reformation, that had coſt their Illuſtrious Anceſtors a great deal of Sweat and Blood, quite ruined under their Hands. We deſired them to conſider, how much Popery had in this Age incroached upon the true Religion. We expoſed to their View the Churches of *Bohemia* and *Auſtria* quite deſtroyed, thoſe of *Hungary* in extream diſtreſs, thoſe of the *Palatinate* devolved to a Popiſh Prince; The City and Church of *Strasburg* in the power of a Zealous Popiſh King; The Church of *England*, who had lately ſeen her ſelf upon the brink of ruine, by the Conſpiracy of two Kings; and laſtly, the Electorſhip of *Saxony*, now in the hands of a Prince who lately changed his Religion to purchaſe the Crown of *Poland*. We begg'd them to obſerve, that by adding the Ruine of the French Church to the former Loſſes, it was evident that the true Religion was expoſed to the greateſt danger more than ever. We told them, it was high time for them to look out for the fitteſt Methods to ſtop the ſucceſsful progreſs of Popery, and to raiſe a Bank againſt the fierceneſs of Perſecution; That there was as yet ſome hopes to ſave the reſt, and recover either the whole, or ſome parts of our Loſſes; That the Proteſtant Religion, as weak as it was, was ſtrong enough to counterpoiſe all the united Forces of Popery. The Moſt Potent King of *England*, the High and Mighty States of *Holland*, the Moſt Serene Elector of *Brandenburg*, the Landgrave of *Heſſe*, the Kings of *Sueden* and *Denmark*, many Princes and Free Towns of *Germany*, the Cantons of *Swiſſerland* and their Allies; all theſe, I ſay, make up a Body able to compel others to hearken to their Demands, ſince they are able when they pleaſe to keep them in awe.

There

There was not one among these Plenipotentiaries to whom we represented these Arguments, but did acknowledge the Equity of our Requests, and the solidity of our Reasons; They did both promise and act, for they agreed to Name Seven or eight Persons to draw up their Demands. We did what we could to have this Business Negotiated, so as not to be satisfied with a bare Intercession, from which we saw we could reap but small advantage. We did represent, that in the Treaties of *Westphalia* at *Munster* and *Osnabruck*, the Affairs of Religion had been treated of; That the French King himself had acted in behalf of the Protestant Princes of *Germany*, that the House of *Austria* should restore what they had taken from them. We did alledge twenty Presidents of Subjects, who being protected by other Princes, had treated with their own. We said indeed, that although the present War, was not properly a War of Religion, Religion however had done all, because *England* and *Holland* had not made so powerful a League, but for the preservation of their Religion as well as their Liberties, for they had understood that they bore an ill will against both; and therefore, said we, since Religion hath under other pretences armed the Protestant Princes, it is not reasonable that Religion should be forsaken in this Treaty of Peace; We added, That the said Protestant Princes had a right to demand their being reimbursed for the vast Charges they had been at in this War, and for the Blood of so many Subjects whom they had lost in it; That it was not fit that the Protestant Princes should have no satisfaction for the Money they had advanced towards carrying on the War, in which they had spent four times as much as the Roman Catholicks; To the King of *Spain* they would have *Catalonia*, *Luxemburg*, *Heinaut*, and part of *Flanders* to be restored; To the Duke of *Lorrain* his Dukedom; To the Emperor *Philipsburg* and *Friburg*; To the Prince *Palatine* the *Palatinate*; To the Empire many Places upon and on this side the *Rhine*; all this put together made up a Kingdom of Restitutions. *England* as well as the States of *Holland* sued for nothing, and so it was but reasonable they should procure the Protestant Religion some advantage, since this was the only concern they had in the present Case.

It seemed to us they could oppose nothing to all this, but their usual Answer, *viz.* The impossibility of making the best of all these good Reasons in the present Juncture of Affairs: To this we were fain to submit. But you will see however by what we have said, that we did not omit any thing necessary to perswade the Plenipotentiaries into a necessity of Negociating our Restauration. When we perceived it could not go that way, we were forced to have recourse to a bare Intercession, and endeavoured that it should be at least powerful, urgent, unanimous, and drawn after such a manner, as might be best able to answer our End. In short, after many

Con-

Conferences among these Gentlemen upon the Matter, they agreed to Word their Intercession after the Form you may have already seen, and may see here, as follows.

Memoirs of the Embassadors, and Plenipotentiaries of the Protestant Princes in behalf of the Reformed Churches in *France*.

WE the Confederates of the Protestant Religion Considering the Calamities many of the Subjects of his Most Christian Majesty, professing the same Religion with us, have suffer'd, and still do suffer upon the account only of serving God, according to the Dictates of their Conscience: A Liberty the said distressed Subjects might reasonably hope for by the Law of God, by the Precepts of Charity, and especially by the Laws of France, *confirmed by his Most Christian Majesty, and which they are to enjoy as good and faithful Subjects, who have constantly kept themselves within the bounds of their Duty and Allegiance to their Sovereigns.*

The said Allies moved by these Motives of Justice and Compassion, are so much the more concerned for these Afflicted People, by how much the more that the Miseries they suffer continuing still, since the Peace has been re-establish'd, might be imputed to the hatred of his Most Christian Majesty against all the Protestants in general, a Consideration which would mightily disquiet the Princes of that Religion, who hope by the Peace to live in Amity, and keep a good Correspondence with his Most Christian Majesty; and therefore it concerns them also, to know, what will become of so many of the said Subjects of France, *who have forsaken their Native Country, and fled into the Dominions of the said Protestant Confederates for shelter, to the end that they may incourage them after the Peace to return home, if they can do it with freedom and a good Conscience. Therefore the Embassadors and Plenipotentiaries of the said Allies of the Protestant Religion, having full Power to Treat about a General Peace, think themselves obliged to recommend earnestly, in the Name of their respective Sovereigns and Masters, to their Excellencies the Embassadors of his Most Christian Majesty; having also entreated his Excellency the Mediator to contribute his good Offices thereto, that that Ease which this Distressed People have a long time most passionately desired be granted them, and they may be re-establish'd in their Rights, Immunities, and Priviledges in Point of Religion, in order to enjoy a full Liberty of Conscience; and that those who are either in Prisons, or otherwise detained, be released, and set at Liberty, that so the said Afflicted Protestants may reap their share of the Peace, which* Europe *is in all probability shortly to enjoy.*

Delivered into the Hands of his Excellency the Mediator,

September 18. 1697. *LELIENROOT.*
Concordare Vidi.

It

It cannot be denied but these Memoirs are very Good, Judicious, Wise, Respectful, and yet very pressing, as much as the Juncture of time could permit. The first thing the Ministers of the Protestant Princes did, was to declare, That they did not look on themselves as two distinct Bodies, but that they espoused the Interests of the Reformed in *France*, as of their own Brethren; They represented to the French King very nicely, but yet with great plainness, how much it concerned him not to reject the joint Intercession of the Protestant Princes; That this great Concern of his was to give them good grounds to trust him for the future; To make Peace with such powerful States as *England*, *Holland*, the Elector of *Brandenburg*, the Princes of the Mighty House of *Brunswick*, and so many Princes and Towns of *Germany* professing the Protestant Religion; and at the same time to refuse them a thing so reasonable, was to renounce all the Maxims of the best Policy, and leave in Men's Minds immortal seeds of a War, which will break out at the first opportunity. Those who truly love the Protestant Religion will no doubt remember it; and those who have no great kindness for it, will not be sorry to have a Pretence ready of being angry at, and revenged for those many Affronts they have received from the French Court.

It was a piece of great Prudence and Wisdom of the Protestant Confederates to mention, the Laws of the Kingdom of *France* confirmed by his Most Christian Majesty, *by Virtue whereof the Reformed are to enjoy all the Priviledges granted them, as good and faithful Subjects, who constantly kept themselves within the bounds of their Duty and Allegiance to their Sovereign.* This Clause fully answers the Objection the French had very often made unto them; What authority had they to pretend that the Protestant Religion should be re-established in *France*, seeing most part of them would not so much as tolerate the Publick Exercise of the Catholick Religion; nay, said they, in some of the said Protestant States, it was Death for one to turn Roman Catholick? To this they prudently reply'd, That they kept the Laws of the Kingdoms and States made either in the first Settlement, or Reformation of the same; but that on the contrary, the Most Christian King by expelling the Reformed, had broke all the Laws of his Kingdom, Laws, I say, Fundamental; Laws stiled *Perpetual* and *Irrevocable*, Laws ratified in all the Supreme Courts of *France*, received and approved by all the Orders of the State; Laws renewed by all the Predecessors and Ancestors of the Prince who now sits upon the Throne; and in short, Laws Confirmed by his Majesty himself. This Article of the Allies Demand suggests another Answer, which is this; The Subjects of the Most Christian King professing the Reformed Religion, have all along behaved themselves as good and faithful Subjects, and consequently have not deserved to forfeit these Priviledges, which *Henry* the Fourth, and *Lewis* the Fourteenth himself had granted them

them, as a Reward not only of their Fidelity, but of their great Services too; Whereas the Popiſh Subjects in the Reformed Dominions, are as ſo many fierce Lions kept in Chains, who get looſe at every turn, and Plot againſt their Sovereigns, and the Government, as occaſion ſerves. In fine, we muſt obſerve, that in theſe Memoirs, the Allies demand all, not in hope of getting all, but in proſpect at leaſt of obtaining ſomething; for they did not queſtion but the French would wrangle, and maintain their ground with a great deal of Erroneous Zeal; but they thought that by yielding by degrees, ſomething would be granted.

Theſe Memoirs being finiſhed, and the Plenipotentiaries agreed thereupon, the Queſtion was only, how to deliver them into the hands of the French Embaſſadors, but they could not agree about the time, ſome were of Opinion not to have them delivered till after the Peace was ſigned, and their Reaſons for it were ſuch different Motives as need not be related here; and yet we cannot deny but that the fear of delaying, and ſtopping a Peace ſo much wiſh'd for by all, was the chief ſpring of this Motion. This Opinion had carried it, and the Memoirs had been put off till the Signature Ratification of the Peace, had it been made the laſt of *Auguſt* 1697, as the Allies, and chiefly the Spaniards, required it: But the new Memoirs of the French Embaſſadors, whereby they declared in the Name of their Maſter, that he would take off *Strasbourg* out of his firſt Offers, and keep that Place in lieu of *Barcelona*, which he had lately taken; This Propoſal, I ſay, the Germans were frighted at, and that was the Cauſe why the Concluſion of the Treaty was put off to the 20th of *September*.

This little reſpite we lookt on, as particularly deſigned by God's Providence, to put us upon doing his Cauſe further Service once more, and therefore we waited on the Proteſtant Plenipotentiaries again, and repreſented unto them, that a Memoir in our behalf delivered after the Peace was ſigned, would ſignifie nothing, but make the Perſecutors of *France* believe they were not ſollicitous for our Concerns, and that the French Court would think ſo too; we went through great oppoſitions upon that Point, but the ſteadineſs of that Noble Lord, who was the chief of the Engliſh Embaſſy, and of the firſt Miniſter in Ordinary of that State, carried it; They were alſo very much ſupported by the Embaſſadors of the Confeſſion of *Auſgburg*; The Memoirs were then delivered into the Hands of the Mediator, two days before the Peace was ſigned. The French Embaſſadors did abſolutely reject it at firſt, ſaying, they were ſtrictly forbidden by the King their Maſter, either to receive, or give Ear to any ſuch thing: The Chief of that Embaſſy acted very Honourably, but as one that is willing withall to follow exactly his Maſters Orders; The others did not conceal their hatred againſt the Proteſtants, and let us ſee that by obeying their Maſter, they

did

did the same time gratifie their own Inclinations. The chief of the Embassy did not think fit to refuse obstinately the Protestant Allies this small Courtesy, which could do no hurt to his own Religion; so that at last he promised to send the Memoirs to his Master; accordingly it was sent to the French Court, with all the Articles of Peace signed by *England*, *Holland*, and *Spain*, and they were in great expectation of an Answer to the Memoirs together with the Ratification of the Peace. When the Express was come, they discovered that the French King had sent Orders to his Embassadors to pretend the Memoirs had not been sent, and had through forgetfulness been left in the Chief Embassador's Pocket. This was their Excuse to the Mediator, when at the Messengers arrival he required an Answer to them: However no body gave any credit to it, but look't rather on it as a sham; for they knew very well that all the Ministers of Princes are so exact, as to omit nothing upon such Occasions, and that there is no Writing, though never so little, nor even of the least importance, but they will take care to transmit it to their Masters; and if the French Embassadors had so neglected their Duty, they would undoubtedly have lost their King's Favour; but the Council of *France* had some Reasons, for not irritating the Protestant Allies by a down-right denial at a time, when nothing was as yet ratified, and they stood in need of every body.

For all this the Mediator would not so give over, but urged that the Memoirs should be sent, if they had not done it already; and that they should require an Answer to it, which came at last, but a great while after, when all was done, and the Chief of the French Embassy departed; The two others pleased themselves with Answering in their Masters Name, That his Majesties Conscience could not consent to re-establish a Religion of which he had a very bad Opinion; That he was so far from restoring the said Religion, that he would not so much as see in his Dominions any of those Refugees who had fled out of it; That if they had a mind to come back again, he was willing to forgive them, upon condition they should discharge all the Duties of good Catholicks; That as to their Estates he could not restore them, not even to those who should have a mind to return, because he had already given them to others, from whom he did not intend to take them away. No body did wonder at such an Answer, nevertheless it struck a great many, who could never have believed, but they would at least deal as favourably with the new Subjects of *England*, *Holland*, and *Brandenburg*, as with the old ones; and as it was Lawful for those to go into and come out of *France* about their own Affairs, they thought the same liberty would have been granted to those, who 12 or 15 years since had sheltered themselves in Foreign Countreys. The second and sixth Articles of the Treaty with *Holland* are so plain in this Cause, that several Inhabitants of *Rouen*,

and other Places had sent word to their Friends, that by virtue of the Treaty they had liberty to come back and manage their Affairs in *France*, without any fear of molestation. The second Article includes a general Pardon without restriction, in behalf of all the Subjects of the Most Christian King now in Service of the *United-Provinces*; for it is there provided by this Article, That *the said Persons, of what Quality and Rank soever, may and shall re-enter upon, and be fully restored to the Possession, and peaceable Enjoyment of all their Estates and Honours*, &c. without any Clause excluding Religion. And in the sixth Article Religion is expresly named, *Those whose Goods and Estates have been seised upon, and escheated upon the account of the said War, their Heirs or Assigns, of what Condition and Religion soever, shall enjoy the said Goods and Estates, and take possession of them by their own private Authority, without any need of going to Law.* The Treaty of Commerce is yet more particular as to the Liberty of the Subjects of these two Sovereigns for Going, Coming, Travelling and Trading within all the respective Harbours and Towns of each others Dominions: There is not a word in all this importing any Exclusion or Distinction between New and Old Subjects; and no body questioned, but that some Frenchmen who had been Naturalized in *Holland*, made free of their Towns, and owned as Members of the State, might however enjoy the Priviledges granted to the whole Nation, and to those who many years ago were incorporated into it. So evident did the Case appear, as may be seen by Letters from *Rouen*, and other Places, which took this Liberty for granted without any difficulty; so that we may say, that to deal in this manner, one had need be master of that Power the Court of *France* hath these many years assumed; which is, to make use of all the Treaties for its own Interests and Purposes, without any regard to Words naturally appointed to signifie things. These Articles should undoubtedly have prevented such a denial; but for all that, it was made in peremptory and plain Words.

Upon this flat and evident Refusal, we were put to a nonplus, and saw we had no more to do. 'Tis true an Act of Protestation was still to be made against this unreasonable Denial: As the sad event of this Affair was foreseen, they had also much discoursed of such an Act: Many concerned in the thing were for it, but all those who had in *France* been accustomed to Slavery, were still afraid of King *Lewis* the XIV. though they ought to have look'd then on him, as having laid down his Arms. They said, that the French Court being grown to such a height, especially over her own Subjects, would be offended at such a Proceeding, and construe it as a new Instance of Disobedience and Rebellion. But there is nothing more groundless than such a Chimerical Imagination; for we ought not to sacrifice our Duty to God, out of respect to a Court that so barbarously persecutes the true Religion. But

Hope

Hope is the last thing that dies in Man, those who had left great Estates in *France* could not still forbear hoping, that such as had been faithful to their King, even in Foreign Countreys, would by that means recover his Favour.

This was the chief Reason that hindred the most Zealous from making the Protestation, but the principal ones were these; First, Before one can legally Protest, he must have authority for it, which we then wanted upon many accounts, because the Votes were divided, and it was impossible for them to agree on the Matter, and chiefly because we could not keep any Correspondence and concert Measures about it, with you, my Brethren, who live under the Cross, and whose Rights were the chief Business in hand, as being the greatest part of us. Besides, we saw no body willing to receive our Protestation, the French Embassadors into whose hands it was to be delivered, were far enough from accepting it, who had with much difficulty received the abovesaid Petition. But you will say, they might put their Protestation into the Mediator's hands, true, but 'tis evident he could not approve of that Protestation, as not being in due form; for we had not been admitted into the Negociations as Demanding Parties. Our Protectors had thought fit, we should not appear in the Business, but in their Persons, and under their Names; and it seems a Rule founded upon good Reason, that the Protestation ought to be made by those only, who presented the Petition which hath been rejected. Now this was properly their own Business, and they might after having received an unjust denial of so reasonable a Demand, have protested, at least, in behalf of the preservation of all the Rights of the French Reformed Church; and represented, that though they did for the present desist from any further application, yet they pretended not for all that, that the said leaving off for a time should be construed a total desisting, or consenting to the Most Christian King's Will, that they did not intend thereby, that any thing of what was thereupon done, should be in the least prejudicial to the Rights of the Protestant Church, which might be resumed at a better opportunity. Such a Protestation had been very respectful, and of some use; and indeed some of the most considerable Members of this August Assembly gave us hopes, that the thing would be done, and acknowledged our Petition to be reasonable. But others did so much oppose it, that the bare Proposal of it could not by any means be offered according to the Rules. The Treaty was hastened with great precipitation; all were for it, and would not do any thing that might retard its Conclusion: Besides, they made us believe, that the French King himself would mitigate our Miseries: They said, that so great a Prince would not receive Laws from his Neighbours, and especially about a Domestick Concern. Some Words spoken at random by some Frenchmen of

the Embaſſadors Retinue begot that hope; Others went ſo far as to ſay, *Have a little Patience, the King is Gracious.* Many alſo of the Proteſtant Embaſſadors and Mediators of this Buſineſs dropt ambiguous Words, which made us believe that we were not to look on our Concerns as wholly deſperate, though no favour has been granted to us in the Treaty of Peace; and ſo they thought it not convenient to diſpell theſe ſmall ſhadows of Hope by a Proteſtation, which they were not in a condition to ſupport and render valid.

But now all is over, theſe hopes are vaniſh'd away, and attended by the moſt terrible and unforeſeen Conſequences imaginable, ſo that we are now reduced to the neceſſity of referring the Publick to that Excellent and Emphatical Proteſtation, which concludes Maſter *Claude*'s laſt Work, Intituled, *The Complaints of the Proteſtants*, in which are related the Wrongs and Outrages done us in the laſt Perſecution; and in the end you have the Reaſons, why all they have done againſt us, can do no prejudice to the Rights confirmed by ſo many irrevocable Decrees, and a poſſeſſion of them for One hundred years, which are enough to make up three or four Preſcriptions. Since that Work was publiſhed, our Brethren have ſuffered Miſeries beyond Expreſſion, Maſſacres, Puniſhments, Impriſonments, Sentencings to the Galleys, Seiſures of their Goods and Eſtates, and all other ſorts of Calamities. But Maſter *Claude*'s Proteſtation holds as well for what follows, as for what went before, ſeeing it is all a Series of the ſame ill Uſage.

The Account we now give you of what we have done already, and intended further to have done, will not be pleaſing to you, but it ought not to make you diſſatisfied with any body, not with us, who with the moſt ſenſible Affliction we ever felt, have ſeen the World make its Peace, with the excluſion, nay, and to the great prejudice of the Church; but as theſe are our Enemies Triumphs, 'tis needleſs to expoſe them to publick View, *the Children of this World are Wiſer in their Generation, than the Children of Light*, and an Erroneous Zeal, which is nothing but Rage attended with Ignorance, moves much more violently, and effectually, than Zeal for the Truth. Neither are you to be diſpleaſed at thoſe Princes, whom you have lookt upon as your future Deliverers: We muſt do them juſtice, and confeſs, that how expreſs ſoever their Promiſes were, they ſuppoſed them all along ſubject to Circumſtances; and we cannot deny but that theſe Circumſtances did not prove favourable to us. We may add beſides, they might really have ſhewn a great deal more eagerneſs than they did; but all the Sollicitations of theirs, though never ſo urgent, had been unſucceſsful, becauſe our Adverſary is implacable. The continuance then of your Miſeries is a Diſeaſe without Remedy, this is indeed a very wretched Comfort; but we may perhaps afford you at the end of theſe Papers ſome more effectual Con-

ſo-

folations: For we do intend to go on in the Hiſtory of your Calamities, and Relate the Conſequences of this Peace, in reſpect of the afflicted Church only. We ſhall receive Information of the Condition you are now in, and give you ſome Advices of what we think neceſſary to be done by you for the time to come.

LETTER II.

Giving an Account of the Lamentable State of the Reformed Church in France, *ſince the Peace; with an Exhortation to all Proteſtants, whether Sovereigns, or Subjects, Refugees, or Others, in order to move them to Compaſſion.*

TO go on in our Undertaking, we muſt now draw the Picture of the Miſeries of the Reformed Church in *France*; not for the Information of thoſe who live under Perſecution, (for by ſad Experience they feel their Calamities too, much to be ignorant of them,) But to acquaint the Proteſtant States with them, to ſtir up their Zeal and Pity, and let them know, how neceſſary it is that their Charity ſhould be more and more than ever inflam'd, to releive the multitude of thoſe poor Wretches who will fall under their Care, and to Comfort thoſe who ſhall be detained in the Captivity of *Babylon*. But where ſhall we find Colours lively enough to draw that Picture? We muſt then be on this occaſion, ſhorter than the matter requires.

When thoſe who hope for the Deliverance of *Iſrael*, ſaw, how Matters ſtood, and how Mens Minds were affected, they did not expect very much, yet they could not think to ſee what they now do; The moſt Judicious among them were of Opinion, That the French King would by an Ambiguous Declaration allure his Subjects into his Kingdom, and ſtood already upon their own Defence againſt it. But they were not put to any Trouble to avoid that Snare; For the Council of Perſecution thought it more convenient, to let his Deſigns be laid wholly open: This was done by a new Declaration of War Publiſh'd in *Paris*, ſome weeks after the Ratification with *England*, *Holland* and *Spain*: For ſo one may call the Pyramidal Firework erected in *Greve* for the Peace, *Novemb.* 16. 1697. There were Four Fronts

on

on the Body, and as many on the Pedestal of the Obelisk. All these Fronts were filled with lofty and magnificent Inscriptions, which we are concerned in. But there was one of them designed chiefly against us, and which we must here Examine. Upon one of the Four Fronts of the that Pedestal, was represented an *Hydra*, with all her Heads cut off, and this Motto, *Audendi spes nulla super*, that is, *There is no more Hope, nor Help left her:* And to the end the Affront should be the more Conspicuous, and without Riddle exposed to the view of all *Europe*, they took care to give it this Explanation; Fidelity's *Devise*, say they, *being an Hydra, the Emblem of Heresie, with all her Heads lopped off, there is no more hope, nor help left her.* And in the Explication of the Design, which they have publish'd, they say, *Fidelity is the Daughter of Religion, as Rebellion is constantly the mischievous Product of Heresie. The Memory of the Calamities she hath brought upon* France, *will give occasion to Bless for ever the Reign of* Lewis the Great, *who by his Wisdom hath eternally banish'd out of his Dominions, this Dangerous Enemy of the Loyalty and Piety of the French Nation.* The Jesuit who was Author of this curious piece of Fancy, applauded himself for it, as much at least as he did for his Inscription on the Pyramid erected 9 or 10 years ago in the same place, and for the like Ceremony; *viz.* That 'twas a Temple Built to the Honour of the Deity of *Lewis the Great, Numini Ludovici Magni, &c. Templum.* But the Devout People took offence at it, so that the Jesuit thought himself obliged to make an Apology for it. This hath been no better relish'd by Good Men, and we know for certain, that were not their Mouths stopt by fear, they would cry out upon such Extravagancies.

This Man by pretending to represent the Reformed Religion in little, hath really drawn the Image of his own Society, which is indeed an *Hydra*, if ever there was any, come out of Hell to War against the Saints. The Beast of the Revelation ascending up out of the Bottomless-Pit, is in many Respects very like the Infernal *Hydra* issued out of the Poets Fancy. She hath Seven Heads, and Ten Horns; in the last Age, God cut off several of them, but that Society which her self the *Society of Jesus*, hath made them spring up again. In this hideous Representation, the Jesuit hath discovered the Genius of his Sect, which is Calumny, Lying, Rage, and all the Wicked Designs of Popery are lively delineated there. This is such an Abuse as can never be Exaggerated too much, but we shall only make some few Remarks upon it.

First, We desire the Reader to observe, what a pitch of Impudence a Jesuit may come to, when he finds himself Countenanced; the Protestant Princes and the Most Christian King are by the Peace made Friends again, and on this occasion he should at least have shewn them some Respect; and in so doing, he had not in all probability Deviated from his King's Intenti-

on,

on, who after the Peace ordered his Ambaſſadors to ſpeak with great Kindneſs and Civility to the Confederate Princes; But here is a pitriful Pedant, who with a dash of falſe Wit, makes nothing of Affronting a great number of Crown'd Heads and Soveraigns. He Tranſubſtantiates them into ſo many Heads of *Hydra*, and for a further Aggravation of the Injury, and his own Purpoſes, he ſets them out as Heads cut off, and lying on the Ground. By what he ſaith, That *Rebellion hath conſtantly been the curſed Fruit of Hereſie*, 'tis plain he reflects on the Revolution of *England*, the Event whereof doth Gall him extremely. Nor is he contented to Diſguiſe his Malice, or to lie behind the Curtain of a Riddle; for he has in expreſs Terms laid open his Deſign in the Explication of the Project: *Every body knows*, ſaith he, *that thoſe who were ſo unhappy, as to perſevere willfully in their Errours, and retire into theſe Countries where they are profeſſed, have contributed very much to the Troubles of the laſt War*; *But one may now confidently ſay, there is no more cauſe to fear, &c. in acknowledgement of this extraordinary benefit we enjoy by his Majeſty's Courage and Conduct, they have put an Hydra with her Heads cut off into the Hands of Fidelity, with theſe words, Audendi ſpes nulla ſuper.* Thoſe who fled out of *France* did ſhelter themſelves under the Protection of the Proteſtant Princes, who were very willing to be their Heads: And they are the *Hydra*'s Heads repreſented by the Author as cut off by the Peace that the King hath lately procured to his People.

The Republick of the *United Provinces* is counted very mild and indulgent, but for all that, they would not permit ſuch an Affront as this ſhould be put upon a King, a Friend, and an Allie. After the Peace of *Breda*, and the Campagne of the year 1667. they made a ſtrict ſearch after an Indiſcreet Fellow who was accuſed of cauſing a Medal to be Coined with the Figure of *Gideon* ſtopping the Sun. What they found out we do not know; but 'tis certain, That the Medal hath never appeared abroad ſince, and perhaps there never was any ſuch.

This Jeſuit, beſides his Impudence, ſhews in this Abuſe a great Stock of Raſhneſs and Indiſcretion: Perhaps he was over-haſty in Celebrating the Funeral, and making the Epitaph of the Reformed Religion: We could eaſily prove by ſeveral Inſtances to the good Fathers, and all thoſe who are led by their Zeal and Example, that their Prophecies and Viſions do not always prove true: Witneſs the *Sede a Dextris* of the Famous Anthem. *Sede a dextris meis donec ponam inimicos tuos Scabellum pedum tuorum, perſequar inimicos tuos, Confringam eos, nec convertar donec deficiant*; that is, *Sit thou at my right hand untill I make thine enemies thy footſtool, I will purſue them, I will deſtroy them, I will not give over purſuing them till they be quite deſtroyed.* This was Solemnly Sung in all the Churches of *Paris*. They have not made for above theſe Ten years, any Speech, Sermon, Verſes, or Thankſgivings, but they

have

have all along ſuppoſed, that Heaven was engaged to Reſtore King *James* upon the Account of King *Lewis* XIV. his Piety, who took up Arms to Vindicate this Prince's Quarrel, thus diſpoſſeſſed of his Throne, and puniſh the Uſurper of it. They did not Diſcourſe about the Event as a thing dubious. In the mean time *James* was ſtill at *St. Germains*, and *William* Triumphing in *London*.

Every Body will be convinced, that there is nothing more improperly applied than this Compariſon; Since King *William* hath been all along alive, and *Calvin*'s Hereſie is dead and utterly deſtroyed in *France*. But they would do well to remember, that Sick People do frequently Recover of the moſt dangerous Diſtempers. The Death of King *William* was ſome years ago believed at *Paris*, with more Confidence than that of Calviniſm is now; And how many extravagant Fooleries were committed upon that Suppoſition every body knows; but ſome weeks after, they got nothing elſe but Shame and Confuſion by it. We have ſome ground to Hope, that the magnificent Promiſes of the Fathers of the Society will prove ineffectual: VVe ſee young People often get out of apparent Dangers; And this Religion, as young and new as it is, may yet very well be Cured of this violent Diſeaſe. There are many Heads yet behind on this *Hydra* to be cut off; more than a Million of People muſt be put to Death. And we do not believe, That the Moſt Chriſtian King's Wiſdom and Humanity will ever allow ſuch Executions. They make him in this Pyramid, hold a Diſcourſe not much becoming the Grandſon of *Henry* IV. Without the help of this *Hydra* bereft at this day of all her Heads, the Glory of Extirpating Hereſie had continued in the Houſe of *Guiſe*, and never come to that of *Bourbon*.

One word more about the Injury the Jeſuiſt does us in that Emblem. 'Tis indeed a great peice of Indiſcretion in him to force us to Recriminate. The Hereſie of *Calvin* and *Luther* is the Root of Rebellion. *Rebellion*, ſaith he, *Is the Product of Hereſie:* But what is Popery, I pray, and what hath it been all along? Would theſe Gentlemen have us to expoſe to their view at every turn, the Aſſaſſinations committed at the Inſtigation of the Devout and Catholick Cabal, upon King *Henry* III. and *Henry* IV. upon *William* Prince of *Orange*, and many other great Perſons, upon ſcore of their being either Hereticks, or not Zealous enough, to the liking of the Holy Society? Who can Read without Horrour the Hiſtory of *England* for theſe Ten years paſt? When we ſee Murtherers upon Murtherers, and Heads cut off ſtill growing up again, and ſupplied by new Aſſaſſinates of every Nation. Theſe are not only Engliſh *Jacobites*, but French-Men alſo, ſent into the Camp upon that Service, ſuch as *Grandval*, *Dumont*, and ſuch like Monſters. There are at this very time, lying in our Goals, Murtherers, who are no Engliſh Men, who are ſo far from loving King *James*, that on the contrary they perfectly

deſpiſe

deſpiſe and hate him; and who for the Catholick Gang's Sake had devoted themſelves to Murder this Prince, with whom they are reſolved never to be at Peace. There is matter enough to write whole Books upon this Subject, therefore we will lay it aſide. I will only ſay this, in behalf of theſe poor Reformed, whom they diſguiſe in the ſhape of Monſters, the better to repreſent their Cruelty and Rebellion, that Thanks be to God, they have not done any thing in the laſt War that looks like a Treaſonable Attempt.

They are not very much obliged to them for it, will the Jeſuit our Adverſary ſay, they were well enough aſſured, that all their Endeavours had been to no purpoſe: But who does not know, that Revenge is Sweet to thoſe whoſe Patience is tired out, and are not reſtrained from it by the Fear of God? The good Catholicks and Bigots of the Society would have put all, and the Towns of *France* too, to Fire and Sword, had they been Perſecuted and Tortured, as Cruelly as we have been. The Holy Catholick Church under the conduct of *Garnet* and *Oldcorn*, two Engliſh Martyrs after the Jeſuitical Faſhion, had in the time of King *James* I. contrived the *Gun-Powder* Treaſon, in order to Blow up at once, the King, all the Royal Family, and whole Nation; but they were not dealt with ſo ſeverely as they do now with us.

It did not lie in our power to be ſhorter in complaining of ſo Notorious an Affront. Had the Jeſuit acted as a private Man, we ſhould have taken no notice of him; for this is the way and practice of his Society. But this is an Injury ſupported by publick Authority, and a piece of Baſeneſs attended with all the Evidences of Approbation. 'Tis a great inſtance of Cruelty to perſecute the Unfortunate even to the Scaffold. Comforters are granted even to Malefactors, and 'tis not lawful for any to Revile them at the very place of Execution; But theſe Men, even whilſt they are putting us on the Croſs, add to our Torments the moſt terrible Abuſes. Well then! It ſeems we are appointed to Die, our Heads muſt be taken off without Hope of Redemption. However, let them give us leave to Die with our Innocence about us; This is a Refining upon the implacable Revenge of the Italian, who finds out a way to kill both the Body and Soul of his Enemy: They do intend with the ſame ſtroke to Bereave us at once both of our Honour and our Life.

I deſire you, *Dear Brethren*, to obſerve, That God's Providence hath over-ruled in this Caſe, in order to Comfort thoſe that are concerned in it, by the conſideration of a wonderful Reſemblance of ours with our Saviour's Sufferings. You are lifted up on a ſhameful Pyramid, as your Lord Jeſus was on a Curſed Croſs. His Puniſhment was the Work of the *Scribes* and *Phariſees*, who ſat on the Chair of *Moſes*. Your Diſgrace is expoſed to the view of all, by theſe Wretches, wicked and ignorant Bigots, who call

themſelves the Maſters of Chriſt's Chair. *Jeſus* is Crucified on *Mount Calvary*, and expoſed Naked to the Sight of all, as a Rebel to his Sovereign, as an Impoſtor making himſelf the Son of God, that he might become a King, and gathering People together to intice them from their Allegiance to *Cæſar*, and they put over his Head an Inſcription, ſignifying all that; *King of the Jews*; that is, who had a mind to be ſo, and had moved the Subjects of the Empire to Rebellion: And as for you Poor and Faithful Members of Chriſt, you are Crucified in *Greve* on the Pyramid, as Hereticks, Rebels, Impoſtors, and Diſturbers of the publick Tranquillity, and Enemies to your Kings: The Figures and Words of the Emblem, are the Title of your Croſs.

Another likeneſs of yours with Chriſt, and his Members, is this: The Ancient Tyrants put Skins of Lions, Tygers, and other Wild Beaſts, on the Primitive Martyrs, to render them thereby more Odious to the People. But now a-days, Wild Beaſts are not horrid enough in the Eyes of your Adverſaries; They fetch out of Hell, a Monſter with a Hundred Heads to Cloth you with all. Nevertheleſs, Let us take Comfort, *My Dear Brethren*, God hath better Notions, both of us, and our Holy Religion, than they will have the world to conceive; and our Enemies have juſt cauſe to fear, that God judges of them as they would have others to think of you, and will at the laſt day deal with them as Blood-Thirſty Tygers: That will be the day of our Triumph, but it will alſo be a day of Retribution. The Princes of *Perſia* being jealous of the favour *Daniel* was in, got Surreptitiouſly from the King's Goodneſs, unjuſt Decrees againſt him. *Daniel* is indeed caſt into the Den of Lions, but reſpected by them, and in the morning comes ſafe and ſound out of it; and his Accuſers are caſt into it, and the Lions brake all their Bones in pieces before ever they came at the bottom of the Den, and Eat them up: So you will get out of your Anguiſhes, and your Life ſhall be unto you as a Prey; and your Perſecutors ſhall go into a Pit full of Lions, that is, Devouring Devils. We do not wiſh them this dreadful Calamity; on the contrary, we do pray unto God for their Salvation and Converſion, and ſay, *Father forgive them, for they don't know what they do.* Grant them, O God, true Repentance, whereby they may ſay, Men and Brethren, *What ſhall we do to Expiate the Sin of having Crucified the Lord of Glory.* But let us finiſh the Picture of our Miſeries.

After ſo terrible a Declaration of renewing the War againſt us, as that of the Pyramid of *Greve*, we could expect from thence nothing elſe but the moſt Barbarous Hoſtilities. The Firſt of that Kind, which appeared, was the King's Declaration prohibiting his Subjects to ſettle themſelves in *Orange*, and Exerciſe there the pretended Reformed Religion: This bears date *November* 23. and the Pyramid *November* 16. there is betwixt theſe two dates

but

but seven days difference, they had no mind to allow the Reformed any time to breath, or conceive any hope. This Declaration was back'd by another dated the 13th of *January* following, which explains, or annuls rather, an Article of the foregoing Declaration, whereby it was lawful for the Kings Subjects to go to *Orange*, and sojourn there upon the account of Trading. The Bigots saw very well, as they supposed, that the new Converts would make a very ill use of that Clause, and often pretend a great deal of Business in that Town, and therefore they thought fit to Enact, That the new Converts should not go and Trade at *Orange*, without taking out a License and a Pass from the Governors of their respective Abodes, and approved of by the Commanders of the Towns in the Neighbourhood of *Orange*, that is, they put them upon an impossibility. The Penalty to be inflicted on those who contrary to the prohibition would presume to go thither, either to hear Sermons, or perform any Religious Exercise whatsoever, is Death; and on those who should take no Pass, to be sent forthwith to the Galleys for Life if Men, and Five years Prison, and Three thousand Livres Fine, if Women. There are some Particulars in this way of Proceeding worthy our Attention, or at least some Glances by the way. The Pain of of Death pronounced against the New Converts, who going to *Orange* under pretence of Trading, should assist at any Congregation of the Inhabitants of that Place, is one of these Particulars; and it is such as perhaps the like could not be found in all the Histories, both of Persecutors and Persecutions. 'Tis an horrid thing for one to extend his Authority on the Conscience so far as the Dominions of other Sovereigns; it was generally believed that a Criminal had nothing else to do to get a sanctuary, but to remove into Foreign Territories. A Rivulet secures an unfortunate Wretch, nay a Parricide; The Mercileſs Creditors of his, and the Avengers of Blood have no more authority to prosecute him, because he is fled into another Jurisdiction; but the Crime of Calviniſm is of so high a nature, that nothing can protect it against punishment. We should be amazed at it, had we not seen the French King's Consuls and Envoys at *Lisbon*, the Seat of the Inquisition; at *Smyrna* and *Constantinople*, which are inhabited by Turks and Infidels, enjoined to prosecute, drive away, and ruine all the French Merchants of the Protestant Religion. This kind of Zeal was never seen before. Our Astoniſhment would not perhaps be so great, had this Prohibition been enforced by a Punishment lesser than the Wheel and Gibbet. But this is certain, that all *Europe* stood amazed at that Clause.

'Tis easie to discern, that both Declarations have a double end; First, To deprive the new Converts of the Means of receiving any Comfort or Instruction; And Secondly, To ruine the poor Inhabitants of *Orange*, the sad Remains of a Barbarous Persecution. Since they were not dispatched by the

Blows of the Dragoons, who forced them to Mass, their Punishment now must be to Starve, by being bebarred of all Commerce with their Neighbours. This is sufficient to undeceive those who believe the King of *England* Soveraign of *Orange* hath not done what he could to break off the Yoke of the Reformed in *France*, he who could not continue Master in his own Dominions, would have had much ado to make himself Master in the Territories of such a Neighbour.

Here is another Particular; *The Zeal*, make they King *Lewis* the XIV say, *we have constantly had for the only and true Religion, having excited in us the desire of suppressing Heresy.* This is a new way of Expressing ones self, in all the Declarations and Decrees formerly published against us, they were pleased to design us by the Name of *R. P. R.* that is, Pretended Reformed Religion; but now this Religion is improved to an Heresie, even in the Declarations set out against the Protestant Princes, to whom they should be more Civil than they are to Subjects. The Declaration is issued out under what Title soever you please, but really and *defacto* against the Sovereign of *Orange*, who is not at all subject to the French King; They make no scruple to declare him an Heretick, and his Religion a Heresie, both at *Rome*, and wheresoever the Bull of *Cœna Domini* is publish'd; and in *France*, where the Decisions of the Council of *Constance*, one whereof is, *That no Faith is to be kept with Hereticks*, are so much reverenced, any body may easily understand the Consequences of such a Declaration, in respect to the King of *England*; but 'tis very well for this Prince, that he is not liable to the Inquisition, and God hath put him in a Capacity of being able to deal well enough with all those who will not perform what they have promised to him.

Here is another Clause at which Judicious Men have been mightily surprised; *As all our Desires had no other Aim, but the Glory of God, and the maintaining of his Church, he has been pleas'd to bless them hitherto with all the success we could wish; and we were extreamly pleased to see, that even the greatest part of those whose Conversion lookt the most suspicious, have acknowledged, and sincerely profssed the true Religion, but as there still remains some,* &c. 'Tis not a Matter of great Wonder to see a King lying under so gross an Ignorance, since they have raised so many Rampiers, and Bulwarks about him, on purpose to hinder thereby all the Truths of *De jure* and *De facto*, all the Instructions, Complaints, Grievances, and all the Objects capable of conveying Light into the Mind, and Equity into the Heart, from having access unto him; but one cannot forbear being astonished at the boldness of those who impose upon that Prince's Credulity, it is so far from being true, that the most part of the Reformed are termed Papists *bona fide*, that on the contrary the number of those who have been misled, and continue in the

Romish

Romiſh Religion, by ſome ſlender degree of perſuaſion, is ſo ſmall, that not one in a hundred, and perhaps in a thouſand, could be found. There are ſome Women, and young Girles, who although of the Proteſtant Religion, were filled with a ſort of a Whimſical and Blind Devotion, proceeding rather from the weakneſs of their Underſtanding, than the tenderneſs of their Conſciences: Theſe poor Creatures have let themſelves be deceived by the Pompous outſide of the Romiſh Religion, and by the ſhews of Piety which are to be ſeen chiefly in Nunneries; but theſe being excepted, we can aſſure you, that all Wiſe, Ingenuous, and Judicious Men, are ſtill of the ſame Opinion; only that their averſion againſt Popery is mightily increaſed, ſince the time they ſee it under the Garb of the Dragon. If there are no Proteſtants left, but a few obſtinate People, why then is ſo much care taken before-hand againſt ſo ſmall a number? Why then did ſo many Frenchmen ſay both in *Holland* and *Paris*, that if ſome Courſe or other was not taken about it, all the Countrey of *Orange* would become a Town as big as the Principality it ſelf? Why have the Neighbouring People of *Orange* been ſo eaſily perſuaded, that Popery was the true Religion, and the Inhabitants of that Place bewitched with ſuch an unbelief, as to hold out for the ſpace of 10 or 12 years againſt any Inſtruction and Perſecution whatſoever, in ſo much as they returned as ſoon as poſſibly they could to the Reformed Religion? The Biſhop of *Orange* and his Clergy are indeed Bunglers, in Compariſon with the Biſhops of *Montpellier*, and *Niſmes*, *&c.* who made ſo many ſincere Converts? One muſt confeſs that ſuch overſights afford thoſe who ſuffer Perſecution ſome little ſatisfaction, and a kind of revenge. If it be ſo, that the number of ſtubborn People be ſo inconſiderable, to what purpoſe then do they take ſo great a care to ſhut up the Gates of the Kingdom? Why then do they ſee yet Four or five thouſand of the Reformed at once meeting in one ſingle Precinct of it?

It were to be wiſhed, that the Moſt Chriſtian King would get better information in this Matter, for then he would not ſuffer himſelf to be ſo expoſed as he is in this Declaration, and in that of *February* the 10th, the Title whereof is this: *The Kings Declaration giving leave to thoſe who are gone out of the Kingdom contrary to his Majeſties Command, to return within ſix months, upon Condition of Profeſſing and Exerciſing the Religion of the Catholick, Apoſtolick and Roman Church*; wherein they ſet forth, *that a great number of thoſe who were ſo unhappy as to be gone into Foreign Dominions, notwithſtanding all the prohibition to the contrary, have deſired to return into their own Country to profeſs the C. A. R. R. and that we out of our accuſtomed Goodneſs to all our Subjects, have granted them particular Licenſes ſo to do, and have been alſo graciouſly pleaſed to grant a general one to all others who deſire the favour.* What Equity can one expect, I pray, from a Council who hath either ſo bad Intelligence,

telligence, or ſo little Fidelity? They make the King believe and ſay, a great number of thoſe who departed the Kingdom for the ſake of Religion, deſire to return to Maſs, than which nothing was ever more falſe, with reſpect to his Majeſty be it ſpoken, into whoſe Mouth theſe Impoſtors have put theſe Words. True it is, that thoſe who are called Refugees, did endeavour to get Liberty to return into *France*, and withdraw their Effects from thence; but 'tis not true, that they have declared, and let the Court know, that they had a mind to come back again into that Kingdom, in order to profeſs the Romiſh Religion; on the contrary, they look on this Calumny as the moſt Barbarous Perſecution they can inflict on them in the Countreys wherein they enjoy a perfect Security; This is to make them to be eſteemed in the Eyes of the World, as Vile Wretches, without Religion, Conſcience, and Honour, who are willing to ſacrifice all the Truths they profeſs, and betray their own Conſciences for the ſake of a little Intereſt I ſay a little Intereſt; for they do not promiſe them ſo much as the Reſtitution of their Goods and Eſtates, which were forfeited, and adjudged to their Relations; To what end then ſhould they return into *France*? To ſtarve there, and not enjoy ſo much as what is neceſſary to lay their Conſciences aſleep, after they have given them ſuch Mortal Wounds. We know all thoſe who have deſired the Embaſſadors Paſſes to return home, but the number of them is inconſiderable, and there was not any among them dignified and diſtinguiſh'd by any Title or Merit; they are for the moſt part young People of Looſe and Scandalous Lives. We were lately told of a younger Brother of a good Family near *Lorrain*, who is gone thither, but this Example is ſo extraordinary, that I do not know whether they can find out the like, and were it followed with many more, as the Declaration ſuppoſes, they would not have taken ſo much notice of it.

All theſe Declarations were but the Preliminaries and Skirmiſhes to the greateſt Aſſault that ever Perſecution ſtormed us with. 'Tis true they did not intermit their Hoſtilities, but committed them in the moſt bloody manner even during the Treaty of Peace: Witneſs thoſe who were Hang'd at *Poitiers*, and *St. Maixant*, though accuſed of no other Crime but of Praying to God againſt the Commands of the Court. Bnt they were all along willing to flatter themſelves, and believe theſe were the laſt Acts of the Tragedy, and now they ſee that theſe Puniſhments had no other end, but to undeceive us of our vain hopes, as they termed them. The Peace was not yet made with the German Princes, the greateſt part of which are Proteſtants, when they began afreſh, and in good earneſt the fatal War againſt the Reformed Religion. From whence it appears that the French Court hath no regard to the Proteſtant Princes of *Germany*, and ſtands in fear of no body elſe but of *England* and *Holland*; ſhe hath kept a kind of

Truce

Truce with the Reformed till the Ratification of Peace with these two Powers; but no sooner was she secured on that side, but she took no further notice of the Sollicitations, Demands, Memoirs, and Discontents of all the Germans upon the Point of Religion; Witness the Articles concerning the re-establishment of Religion in the restored Countreys, which she would not in the least consent unto.

The Treaty with the Empire was not yet Signed, much less Ratified, but Orders were sent into all Dioceses, to make a new Visit to all the New Converts, and especially to those who did not (as they term it) do their Duty. Accordingly they went from House to House, in order to have them declare what they intended to do for the future; The most of them did Courageously profess, they were resolved never to go to Mass any more. The Persecutors were extreamly enraged at that Answer, and resolved to trie the Patience of the Reformed to the uttermost, and in order thereto they sent them to Prisons, renewed the Prohibitions formerly made against going out of the Kingdom, and gave publick notice in all the Seaports, that if any Master of a Ship should presume to receive any Fugitive of ours, he should be punished with the loss of his Ship, Goods, Liberty, and Life, of what Nation soever, English, Dutch, Dane, Swedes, Dantzickers, and be dealt with without Mercy. They sent reiterated and strict Orders to all the Governors of the Frontiers to keep the Passes with the utmost diligence, under severe Penalties to be inflicted on those Officers who should neglect their Duty herein. A Decree was published in *Montpellier*, enjoining all Persons whatsoever immediately to give in the Names of the Reformed who either were already, or should hereafter come from Foreign Countreys, in order to have them seized and constrained to abjure their Religion. If we add to this what we have before-mentioned concerning the Declarations published, and precautions used to hinder the Reformed of *Languedoc* from going to *Orange*, on purpose to receive any Comfort and Instruction there, we must confess that Measures were never better taken in the Council of Hell, nor Prudence more overstretched, and push'd on to damn People infallibly, than these are. You shall go to Mass, you shall Adore a piece of Bread, you say you believe it to be an Idol, 'tis no matter, you must for all that Adore; but I shall be damn'd in so doing, 'tis no matter, that is it we desire; and to the end you shall be so, you shall find no Gate left open to make your escape; You shall be stript of all you have, and dispatched out of the way by all kinds of Misery, 'tis true your Death will be more lingering, but then 'twill be attended with despair, and this is what we wish for, because you will thereby be more certainly Damned. It is to be feared that those who find such sure ways of Damning Men, may also find as sure a way to go to Hell themselves. In this case 'tis not one blind Man leading

ano-

another, but a Blind Man dragging one that is clear ſighted into the ſame Pit: If either of them eſcapes, ſurely it will not be he that forceth, but he who ſuffers force.

Having thus ſhut all the Gates upon theſe Wretches, they have drawn the Sword, let looſe the Hounds upon them, and ſet up the Standard of Perſecution againſt them. It is impoſſible for us to relate all particulars, as being too numerous: The publick News inform us of ſome of them, and thoſe Eye-witneſſes who come every day to us, confirm them, and the reſt are to be ſeen in private Letters, which are no Myſtery to any Body, and whereof they give Faithful Copies, and Communicate them to the Supreme Powers, that they may ſee what regard is given to their Interceſſion. The Provinces of *Poitou*, *Guienna*, and *Languedoc*, as the moſt populous, are aſſaulted with greateſt Violence. A Decree was publiſh'd in thoſe Provinces, enjoining Fathers and Mothers to have their Children Baptiz'd at *Maſs*, within 24 hours, upon pain of forfeiting Five hundred Livres. Formerly they were contented to take away Children one after another, but now they ſweep them away as it were with a Net, 20 or 30 at once, and ſhut them up into Monaſteries as they have at *Bourdeaux*. The Biſhop of *Luſſon* in *Poitou*, ordereth, not only Boys, but all the Girls and Women, from five to forty years of Age, to be taken away by force, and after that to be confined and inſtructed. Upon the New Converts, who do not take their Children along with them to Maſs, they have ſet Fines of 25 Livres for the firſt time, more for the ſecond, and ſo on, to a Bodily Puniſhment. They have lodged Gariſons in all Houſes to levy by force theſe Fines. There are ſome wherein they have Quartered 15 or 20 Soldiers, and allow'd them 5 Groats *per* head a day; and ſo theſe poor People are ruined both in Body and Eſtate. They have baniſh'd at *Rochelles* very many of the Chief Inhabitants, and alſo of the Officers in the Admiralty, and Mint, becauſe they refuſed to go to Maſs; and removed them into remote Priſons the better to deprive them of the Comfort, which the Neighbourhood of their Relations and Friends might miniſter to them.

Baville, both Intendant and Tyrant of *Languedoc*, ſtrives to have in Hiſtory a diſtinguiſh'd place among the moſt Barbarous Miniſters of the Perſecution of *Nero* and *Dioclefian*: One may ſay, That now his Heart ſwims in Joy, as well as in Blood. 'Tis impoſſible to relate the Maſſacres he hath committed ſince the year 1685. in *Cavennes*, *Vivarets*, and other Diviſions of *Languedoc*, He is Ingenious to contrive the fitteſt ways to Torment the Innocent, with the moſt horrid Racks and Impriſonments. The Court ſeemed to have curb'd him for a while; but now he has all the Authority poſſible to practice his Cruelty to the full: He diſcharges his Commiſſion extremely well, and by his innumerable Proſcriptions hath reduced that Country to

ſo

ſo ſad a Condition as cannot be expreſſed. He cauſed one *Duplan*, a young Man, and the laſt of Three Brethren whom he had before ſent to the Gallows, to be Hanged, for Comforting his Brethren, as he was moved by the Holy Spirit. A Nephew and Fellow-Traveller of this Martyr was ſeiſed upon with him, and Sentenced to the Gallies; who therefore complains that he was not thought worthy, as well as his Uncle, to Die for the Name of *Jeſus Chriſt*; but he will ſoon have occaſion enough to be ſatisfied; for they ſend him into a place, where they will make him ſuffer a thouſand Deaths inſtead of one, and he will every day have opportunity to Glorifie his Saviour by his new Sufferings.

They have planted Gariſons both of Soldiers, and the Militia, in every Dioceſs. Theſe Soldiers Levy the Fines, and under that colour take away whatſoever they find, which you may think amounts to much more than the Fines themſelves. Where they cannot get Buyers for theſe plundered Goods, they let them have Free-Quarters in their Houſes, where they uſe their utmoſt fury upon both Perſons and Goods. They let looſe the Reins to the Rage of theſe Murderers, who may, if they pleaſe, Kill a Proteſtant, or Maim him in any of his Limbs, as Arms, Thigh, Head, without being inquired after: If they make their Complaints, they will not ſo much as hear the Plaintiff. Children are dragged into Churches, and theſe poor Babes do cry and lament at the foot of their Prophane Altars, ſo bitterly, as to Rent the moſt obdurate Heart: But for all that, they are ſoundly beaten in the preſence of that God they will have them Adore. *Caſtres*, and many other Towns are almoſt depopulated of the Reformed, every Body hath betaken himſelf to flight, and forſook his own Houſe in order to avoid theſe Outrages. But the Perſecutor hath begun to make uſe in *Avennes* of a way, whereby the flight of theſe poor perſecuted Creatures, will be hereafter rendred uſeleſs. Although the Perſecution is very fierce, the Faithful for all that do not give over Meeting together, and Worſhipping God in Woods and Caves, as they uſed to do in the Primitive Ages of Chriſtianity: As many as can be ſeized on, are deſigned either for the Gallows or Gallies. But if they were all ſent to Priſon, to be put to Death, they would make ſuch a ſlaughter of them, as the very thought of it terrifies the Perſecutors themſelves. Therefore they have thought it more convenient to Decimate theſe poor Martyrs, either to Death or the Gallies, and next to Condemn the others to wander in the Foreſts, and live among Wolves and Wild Beaſts. The accuſed are not only forbidden going into their reſpective Houſes, but they prohibit alſo, any private Perſon, or Corporation whatſoever, to give them any Shelter, Victuals, or Apparel. And ſo you ſee many thouſands, even Noble Women and Virgins, without any help, and periſhing in the greateſt Miſery imaginable. This new kind of

Cruelty is perhaps without a Parallel in History. But if these happy Christians are driven into the Company of Savage Beasts, we have reason to hope they will find more Humanity among them than among their own Countrymen. It is very observable, that these new Persecutions are used on purpose to insult the Protestant Powers, for the Executioners of these Outrages use to speak to our People thus; *You see now, how such an one hath delivered you*; *This is the fruit of your fine hopes.* And who questions, but that they have upon this very score increased the Persecution, at the same time the Ministers of the Protestant Princes arrived at the French Court? They have taken away by force, before their Eyes, many Women and Virgins, and shut them into Nunneries. Till now they had kept some Decorum in the chief City of the Realm, where all the Embassadors and Ministers of the Protestant Princes reside; but now they have no regard to it, and have carried away by violence more than three or fourscore Persons, on purpose to let the Reformed States know, that they are not afraid of them. The Council of Persecution hath omitted nothing which could defeat the hopes of the Reformed in *France.* When they saw all the Endeavours used in their behalf before the conclusion of the Negociations of *Reswick* proved ineffectual, they hoped however that they might reap some benefit by the Presence of the Foreign Embassadors in *Paris*; but the Bigot Cabal to undeceive them once for all, suborned a false Witness against one of the Chaplains of his Majesty of *Great-Britain*, to depose, that he had preached in a Citizen's House, and thereupon the Lieutenant *Civil*, without any regard to the Right of Nations, summon'd, and sent for the Chaplain by one of his Officers. This was an open Violation of the Embassador's Priviledges. They knew very well he was a false Witness, who being not able to controll the Truth, did confess his Villany, they begg'd Pardon for it; but no matter, the thing is done, and the intimation legally made, that all those who expected to receive any Consolation by means of the Protestant Embassadors were mightily mistaken. In this Relation all the Matter of Fact is certain and notorious. We know very well, that the French Court gives its Ministers Orders to charge this Publick Evidence with Falshood; but I do not know, how they can give the Lie to the Pyramid, the Royal Declarations, the Decrees of the Intendants, and to so many Eye-Witnesses as we have upon the respective Places.

We cannot insist any longer on such sad and doleful Particulars, and therefore we have but just touched upon them, but this short glance is enough for our purpose, to stir up the Compassion of all Protestants. Now the Compassion we desire, is not such as consists in Words and Complaints, much less in Expressions as evaporate only in Reproaches, and have no real Effect: 'Tis properly Assistance and Relief we beg for the Afflicted Church,

and

and that not for the French Church only, but alſo for all the Proteſtant Churches of *Europe*, which are now more fiercely attack'd than ever they have been ſince the Reformation. No ſooner were they born, but there was a Conſpiracy to ſtiffle them in the Cradle; and in order thereto the Antichriſtian *Rome* became every where a Bouteſeu, increaſed the Cruelties of the Inquiſition, ſet up Gibbets, kindled Fires in *Spain*, *Germany*, *England*, and *France*, many Rivers of Blood, and many horrid Maſſacres in *France*, and in the *Netherlands*, under the Reigns of *Francis* I. *Henry* II. *Charles* IX. and *Henry* III. all French Kings, and of *Philip* II. King of *Spain*. In the beginning of this Age the Proteſtant Church found ſome protection, and enjoyed ſome eaſe, whereby ſhe recovered ſtrength; but we muſt alſo confeſs, that ſhe degenerated very much during the time of her tranquility.

God Almighty therefore being juſtly provoked by our Iniquities and Contempt of his Truth, hath about the middle of this laſt Age raiſed up three Princes, great Perſecutors of his Church, *viz.* *Leopold* Emperor of *Germany*, and King of *Hungaria*, *Lewis* the XIV, and *James* the II. There is no queſtion to be made, but that the deſtruction of the Proteſtant Church was reſolved upon by theſe three Princes; The natural, and we may ſay, irreconcilable Enmity between the two Families of *France* and *Auſtria*, is no hindrance to ſuch an Agreement, becauſe Popery hath contrived a way for its own preſervation which no other Religion can have, and the Proteſtants are wholly deprived of, that is, the Biſhop of *Rome*, the Center of a Temporal Union; The ſeveral and diſtinct parts united to that Center need not hold any Correſpondence to adjuſt their Deſigns; they are joined to a common Head, and have nothing elſe to do but to follow its Motions, even at that very time when they are the moſt divided by their Temporal Intereſts.

The Emperor began the Perſecution; He put the Churches of *Hungaria* and *Sileſia* to incredible Sufferings. The Publick hath ſeen the Hiſtory of that Perſecution, and chiefly the Relation of the Calamities of thoſe Glorious Confeſſors who were ſent to the Galleys of *Naples*, and releaſed by the means of the Dutch. *Lewis* the XIV immediately after the *Pyrenian* Treaty, formed the Deſign of rooting the Proteſtant Religion out of his Dominions; This Undertaking he durſt not attempt during the Life of *Cromwell*, who was indeed an Uſurper, and a Parricide too if you will; but who for all that perfectly underſtood, that the true Intereſt of *England*, and of the Rulers of it, conſiſted in becoming the Head and Protectors of all the Proteſtants in *Europe*: This was his Maſterpiece of Policy, whereby he kept all *Europe* in awe. After his Death *Charles* the II. was re-eſtabliſhed on the Throne of his Anceſtors: This Prince being Educated by a Popiſh Mother in Popiſh Courts, was in his youth prepoſſeſſed againſt the Proteſtant Religion, and many Hereſies increaſed in his Reign. *James* the II. ſucceeded

him, and it was chiefly between this Prince and the French King, that the Measures for the ruine of the Protestant Religion were concerted: No sooner did the French Court see him on the Throne, but she resolved to give the fatal Blow. K. *Charles* died in *February*, and K. *James* was at the same time proclaimed King. His Advancement to the Crown was more firmly Establish'd by the Death of the Duke of *Monmouth* in *England*, and that of the Earl of *Argyle* in *Scotland*. The Edict of *Nantes* was recall'd in *October* the same year, and every body knows what hath been done since. King *James*, though he was influenced by the same Jesuitical Spirit which swayed in both Courts, could not however go on so fast as *Lewis* the XIV, and yet nevertheless he had in three years time promoted his Religion more than *Lewis* had in thirty five, when unexpectedly it pleased God Almighty by a Revolution which surprised all *Europe*, to advance *William* the III. to the Throne of *England*, and by that means to make the greatest part of the Designs of that Antichristian League to prove abortive.

These short and cursory Observations have no other Aim, but to make the Protestant Princes sensible, that there is a Plot on foot for their ruine. The last Treaty of Peace with the Emperor confirms this truth, for by a mutual Agreement with the Emperor's Plenipotentiaries they have inserted an Article, whereby the Protestant Princes of *Germany* are deprived of the Authority of regulating Ecclesiastical Affairs in their own Dominions, which had been formerly granted them by the Peace of *Passaw*, and the Treaty of *Osnabruck*. Nay they are constrained to tolerate the Publick Service of the Romish Religion in all the Countreys lately conquered, and now restored by *France*. True it is, that these Protestant Princes have opposed it, but their Oppositions are but bare Protestations, which will always prove insignificant, if not supported by other Means more effectual. The Popish League will every day get strength, and the Protestant Party decline, now in one place, now in another; and shall we stand still unconcerned, and see, to the reproach of our Profession, the ruine of the only pure Christianity, which hath cost us the best of our Blood. If they do not awake and exert themselves in the present Circumstances, the Wrath of God will not fail to awake against so heinous a Neglect. We will not presume to prescribe the Means, proper to prevent the Consequences of the League, since they are obvious to every body. It will be enough for us to say, that it is high time to think on't, and that e're it be long the Disease will be past Remedy. The great Revolution in *Europe*, which now seems near at hand, by the Death of a King leaving no Issue to succeed him in his vast Dominions, will give a fair opportunity to take the fittest Measures for the Preservation of the Protestant Religion: For whilst these two great Adversaries of ours shall be obliged to employ themselves in deciding the greatest Controversy

they

they have had for theſe two hundred years, they may be prevailed upon to let fall their Perſecution, and then the Reformation, if powerfully aſſiſted, may be able to gain ground upon the Common Enemy.

In this general Deſign of protecting and promoting the Reformation, upon which Popery hath in this Age ſo much incroach'd, the Princes and People concerned ought in our Opinion to take a ſpecial care to preſerve the Reformed Religion in *France*; becauſe they are to look upon it, as the Mother Church of all thoſe, which by a purer Reformation are diſtinguiſhed from the Lutherans. And Hiſtory informs us, that from *France* the Reformation was brought into the *Netherlands*, and from thence into the *United-Provinces*, where it got the upper hand. The defection of *Henry* the VIII from the Pope made way for it in *England*, where it made ſome progreſs under *Edward* the VI, which was ſoon ruined by the Perſecution under Queen *Mary*. In the mean while the Church of *France* was reforming, and ſetling her ſelf in the midſt of Fire and Faggots; ſhe held her firſt National Synod under the Reign of *Henry* the II, a great Perſecutor, and the moſt Abſolute King that ever was in *France*, till the King now reigning. And ſince it is very true that the Blood of Martyrs is the ſeed of the Church, all the Weſtern Churches muſt needs confeſs, that thoſe of *France* have laid on them ſuch an Obligation as can never be enough acknowledged; for they have afforded an infinite number of Martyrs, they have had Rivers of Blood ſhed in the Maſſacres committed on them, both in the laſt and this preſent Age, and lived all along under the Croſs; inſomuch as all the Sufferings of all other Churches, are but little in compariſon with thoſe of the Proteſtant Church in *France*; ſhe is the only Church which hath maintained her ſelf in the midſt of Torments, and been continually fruitful both of great Men and great Examples; and therefore all other Reformed Churches, though under whatever different kinds of Eccleſiaſtical Government, cannot plead any Exemption from acknowledging their Obligation to the French Church, which hath been either their Mother, or at leaſt their Predeceſſor; and conſequently they cannot excuſe themſelves from doing all that lies in their power, both for its Preſervation and Comfort. The moſt proper Means, in our Opinion, to be made uſe of at the preſent, are, to undeceive her of that erroneous and groundleſs Conceit taken up by her, that ſhe is quite forſaken. There are ſtill ſufficient Arguments remaining, to convince her, that though hitherto ſhe hath not been effectually relieved, yet at leaſt a good will to do it has not been wanting. There is nothing in the World can ſo much diſcourage our ſuffering Brethren, as the Opinion, that no body will ſtir any more in their behalf. This the Perſecutors now labour to make them believe. But the Proteſtant Princes and States are neceſſarily obliged to let them ſee the contrary. Not by taking up Arms; for the

Wars

Wars being ſwayed by Humane motives only, are not in all probability the Means deſigned by God's Providence for the reſtauration of his Church. Perhaps God Almighty will in a ſhort time reveal unto us, what he intends to do towards the fulfilling of his purpoſes; in the mean time 'tis our Duty, firſt to turn to the Lord with all our Hearts, of which I ſhall Treat more fully hereafter; and ſecondly to ſtir up our Charity afreſh, of which we muſt ſpeak a Word or two, and ſo conclude.

The Reformed in *France* have been ſo much caſt down and diſpirited, to ſee themſelves excluded from the benefit of the Peace, that nothing can leſs raiſe their Courage than ſuch extraordinary efforts of Charity, as we ſaw immediately after the Revocation of the Edict of *Nantes*; all the Proteſtant Princes and States did in that Juncture open both their Gates, and the Bowels of their Mercy, to thoſe diſtreſſed People, who in great multitudes quitted their own Habitations juſt as we uſed to do an Enemy's Country; They collected great Sums of Money for them, ſet up Manufactures to help the Tradeſmen to a Livelihood, and ſettled yearly Penſions upon Perſons of Quality. Particularly the moſt Serene the Elector of *Brandenburg* of Bleſſed Memory, and his moſt Religious Son now Reigning, have ſignalized their Charity in an extraordinary manner; not only by the Colonies they have Eſtabliſh'd in the chief Towns of their Dominions, but chiefly by the Penſions they have allowed all Ages, Sexes, and Conditions; and that with ſo great a liberality as one would think might have lain very heavy upon their Exchequer. But ſince it hath not proved ſo, 'tis an undeniable Inſtance of the greatneſs of their Revenues and Power, as well as of their Charity. We ſhall only add this, that unleſs the ſame Zeal be now re-kindled, the Truth and the Defenders of it will ſuffer mightily; for the Miſeries and the Neceſſities of the Proteſtants are now much greater than they were at that time: The moſt of them when they made their eſcape from *France*, had ſaved ſome part of their Effects, and lived upon them for ten or twelve years, and waited patiently in hope that the War and the Peace following would better their condition; but now they have ſpent all, and have not ſo much left them as a glimpſe of Hope. So that we ſee the old Refugees lying under ſo great extremity, as they muſt of neceſſity periſh, if not ſpeedily ſupplied with Neceſſaries by the Charity of the Proteſtant States. But what ſhall we ſay of thoſe who ſtill live under the preſſure of their Sufferings, who groan, and long for an opportunity of ſetting themſelves at liberty? The fear of ſtarving puts a ſtop to them, for this is one of the greateſt Temptations one can be expoſed to, and there are but few able to cope with this Idea of the utmoſt Poverty. Notwithſtanding a great many do come every day out of *France*, and we are told by them, that there are thouſands who have a mind to follow them, as ſoon

as

as they hear, that the Protestant's Charity is grown as liberal as formerly; and therefore we do earnestly intreat, and beg all Princes and States, and all private Men, whom God Almighty hath blessed with Ability, to be willing and ready to relieve these distressed Brethren, who groan under the heavy burden of Christ's Cross. These new Refugees by their flight will compleat the depopulation of that Kingdom, which is already weakned by so many publick Calamities, and continue to bring their Money, Industry, Arts and Trades, into these Countreys whereinto they will retire, and fill up the places of those Inhabitants the War hath taken away. We easily believe, that our Complaints and Prayers will not reach the Ears of those whom we do chiefly intend to persuade. But at last having done what lies in our power, God Almighty out of his Gracious Goodness will perform the rest, and move the Heart of those from whom we may receive any Comfort and Relief.

LETTER III.

Containing some Directions for the Protestants Behaviour towards their Persecutors, and for their Resignation to the Will of God, who will not permit the total ruine of the Reformation in France; *The Necessity of keeping up their Common Assemblies, and their Duty of Watching carefully over their Children, who are daily taken from them; With a Form of Prayer for the Afflicted Church.*

WE now proceed to the Advices we promised you about your Behaviour both towards your Persecutors, and towards God in these your Afflictions, and begin with the Motions, that the ill usage of your Enemies is apt to beget in you. As the Faithful by becoming Christians, do not cease from being Men; so it is very easie to apprehend, that your Resentment must needs be so much the greater, because you have not been guilty of doing any thing to deserve these Outrages. The Zeal you have constantly

ſtantly ſhewn for the Houſe of *Bourbon*, ſince its coming to the Throne, and the eminent Services you have done, eſpecially to the Prince now Reigning, in preſerving his Crown during his Minority, ought to confirm you in the Peaceable Enjoyment of theſe Edicts, which three or four Kings had given and eſtabliſhed as perpetual and irrevocable. One muſt needs be an Angel, to ſee without ſome Emotion and Sorrow, Soldiers coming to ruine your Anceſtors Eſtates, and deſtroy your own Goods, and ſnatch your Children, the deareſt part of your ſelves, out of your Arms. If you are concerned as ye ought to be for the Intereſt of God, you cannot but with great grief ſee his Holy Name Blaſphemed, his Churches raſed to the Ground, his Truths inſolently oppoſed, his Children dealt with like profligate Wretches, and his Miniſters Tortured, Hanged, and Broken upon the Wheel. Nevertheleſs it is very convenient we ſhould give you ſome Directions ſuitable to this Occaſion for your keeping the middle way betwixt two extreams. The firſt Advice we would give is this, That you be not like thoſe indifferent Perſons, who though they are fully convinced that the Romiſh Church is very corrupt, and the Reformed Religion without compariſon the better of the two, can for all that, without any Concernment and Tears, ſee the Enemy burning the Holy Cities of God, that do not avoid keeping Company with the Perſecutors, or ſhew in the leaſt either any Pity towards their Brethren, or any Senſe of their Condition. This they call Moderation, Prudence, and obeying Chriſt's Command to love your Enemies, and to bleſs thoſe which Curſe you. We know very well, Dear Brethren, that you have among you too many of theſe Lukewarm Profeſſors, who are the Nurſery of Apoſtates, and whom our Saviour will ſpue out of his Mouth.

Neither is it to be queſtioned, but that you have alſo a great many in the other Extreme, who ſuffer their Zeal to be accompanied with unruly Paſſions. If theſe Men would throughly examine and know themſelves, perhaps they would find in their own Hearts, at leaſt, as much ſelf-love as love to God. Self-love cannot endure any reſtraint, and a Heart given up to Covetouſneſs, and yet not able wholly to ſhake off the conviction of Truth, and the deſire of Salvation, is under a terrible Diſtemper when ſtript of its Worldly Goods, and is much more concerned upon that account than for the intereſt of the Truth. Hence it is, that we have obſerved among thoſe who have courageouſly forſaken their Native Country, that there were not ſo many Covetouſly minded, as of other kinds of Sinners; and this is the reaſon that induces theſe Worldly Men to continue ſtill under the Yoke, in which condition they think to compound for the guilt which their Conſciences reproach them with, by entertaining in their Hearts thoughts of Wrath and Fury, and venting them in Reproaches and Injuries againſt the Perſecutors as often as they can do it without danger.

The

The more dangerous Caſe in theſe two Extreams is that of the Timorous, who know the Truth, and hold it in Unrighteouſneſs; They are not wholly Impious, and would fain be ſaved by the Ways of Righteouſneſs and Truth, but are not willing to part with their Worldly Intereſts for their Salvation. But remember the Oracle, *If any love the World, the love of the Father is not in him.* Theſe Weak People among you do flatter and deceive themſelves, by comparing themſelves to thoſe wicked Apoſtates who are gone ſo far, as to ſin againſt the Holy Ghoſt, ſince they perſecute the Truth they have known; but they ſhould conſider, that an Hectic Fever doth kill as well as a Burning one; and it will be a very ſad Comfort to them to be treated like *Tyre* and *Sydon*, or *Sodom* and *Gomorrha*, that is more tolerably than *Bethſaida* and *Capernaum*. Their not parting with the World, and the Society of thoſe who perſecute the Church of God, is an evident Inſtance of great Neglect and want of Zeal. The Prophet *Elias* was ſo much diſpleaſed with the Enemies of God, that he choſe rather to go and live with Wild Beaſts in the Wilderneſs, than with them, and reproves thoſe who halted between the Lord and *Baal*, 1 *Kings* 18. So thoſe Politicians of yours who whiſper in your Ears, and ſay, *We are as good Proteſtants as your ſelves are, but, &c.* are for the Lord, but pay alſo their Homage to *Baal*, the Court, the World, and the Maſs. Be aſſured, Brethren, that ſuch People are upon the brink of Eternal Damnation. But you will ſay, they may return when the Church enjoys proſperity. But know that Heaven rejects theſe Men, whom they uſe to call the Swallows of the Church, which come to her in the Spring only, and forſake her in the Winter.

Therefore, we ſay, *Brethren*, Avoid theſe two Extremes, and follow the middle and ſureſt way; but becauſe a juſt medium is hard to be kept, we will direct you the beſt we can, by deſiring you to obſerve, that there is a Twofold Love, one of Eſteem, and the other of Charity. We are not obliged to love any with the love of Eſteem, but thoſe who deſerve it, that is, who fear God, and are good Chriſtians. We grant, that on this Occaſion Mens Judgment may be miſtaken, for we are well ſatisfied, that our Enemies are worthy neither of our Love nor Eſteem; and therefore we muſt be upon our Guard on that ſide, and incline to the moſt favourable Opinion. But there are ſome Caſes ſo evident, that one cannot be miſtaken in them; as when we ſee plainly ſeveral Impious, Debauched and Atheiſtical Perſons, ſuch Monſters do not in the leaſt deſerve the Homages of Love and Eſteem which we owe to Piety and Holineſs only; and conſequently we muſt avoid their Companies, as Plagues of Society, and Debauchers of Souls, for no body will ever believe, that a Man is Zealous for God and Truth, who entertains ſtrict Friendſhip with his open Enemies.

But there is another kind of Love, a great deal more Eſſential to Chriſtianity, and that is the love of Charity; This we owe to all, whether Enemies or Friends, good or bad; Enemies of God, or Prophane Idolaters, or Perſecutors; and by the Rules of Charity we are obliged not only to Bleſs them that Curſe us, but to endeavour after their Salvation and Reconciliation with God; and if we muſt communicate unto them our Spiritual Goods, much more our Temporal. *If thy enemy be hungry feed him*, &c. *Rom.* 12. 20.

You have, Brethren, in theſe general Precepts, the Particulars you muſt follow in reſpect of your Perſecutors. We do not Exhort you to Value and Eſteem them. If they Perſecute you through the inſtigation of a falſe Zeal, they muſt be lookt upon as blind Men, into whoſe Hands they have put a Sword, and who make an ill uſe of the Authority that is given them to deſtroy the Flocks of our Lord. They are Children of *Babel*, and Idumeans who ſet *Jeruſalem* on fire, and ſay, *Raſe, raſe it, even to the foundation thereof.* If they are baſe Miniſters of the fury of Popery, who tell you, *If the King had Commanded me to force you to turn Turk, I would do it*; could you look, I pray, on ſuch Men, but with a great Contempt and Indignation? They have neither Religion nor Conſcience; and if they have any of the laſt, they give it Mortal Wounds, by ſacrificing it to their Prince, and their own Fortune. Such is the Bigotted Perſecutor of *Languedoc*, appointed by the Jeſuitical Caball to depopulate the Province of *France*, moſt inhabited by Reformed: This Man hearing one day the Excuſes of a Gentleman who declared to him his Scruples, and ſaying he could not believe ſuch and ſuch things; anſwered him in a haughty and furious manner, *Believe in the Devil, if you will, but you muſt go to Maſs*, or, *&c.* Here is the Character of the Zealots of the Holy Society of Jeſus.

But let your Perſecutors be what they will, you muſt have neither Compliance nor Society with them; becauſe you cannot be long in their Company, but you will hear them railing againſt your Anceſtors, thoſe Martyrs whom you ought to Reverence, and thoſe Truths which you muſt love a great deal more than your Lives. Therefore avoid them, and do nothing whereby they may think that your Zeal and Courage does in the leaſt yield to their Sollicitations.

But here I muſt give you a Caution, That from what hath been ſaid, you muſt by no means infer, that we adviſe you in the leaſt to deny your Perſecutors the lawful Homages you owe them, both as Subjects, and as Chriſtians; for as Subjects you muſt obey them in all things they Command you in the Name and Authority of the Prince, (thoſe you owe to God and your Conſciences only excepted) and as Chriſtians, you muſt pray for them, forgive their Cruel Uſage, be Inſtrumental as much as you can to

their

their Converſion, and even aſſiſt them with your Temporal Goods, if they ſtand in need of them: But this laſt Advice is, we think, uſeleſs, ſeeing they are rich, and have got the moſt part of your ſubſtance already.

Proceed we now to your behaviour towards God. The firſt of your Duties is Patience and Submiſſion. There is a God, and an Holy and Wiſe Providence diſpoſing of all Events with an abſolute Power, and a Juſtice which can very rarely be fathomed by us. You do not apprehend, ſay you, the reaſon why God permits his Enemies to triumph ſo long. But is this a matter of wonder, that God is incomprehenſible to you? Will you conclude that he hath no Reaſon in his Proceedings, becauſe you do not comprehend them? Shall you have leſs Reſpect for God than for a Prince, whoſe Wiſdom and Piety are well known to you? for when you ſee him doing ſomething which looks contrary to Equity, you do not uſe immediately to conclude that he hath forgot himſelf, and acts againſt his own Principles and Laws; and yet this Prince may be miſtaken in his Proceedings, and in that caſe you may ſuſpend your Judgment, till either he himſelf, or time diſcovers unto you the lawfulneſs of them; but you muſt never call in queſtion the Wiſdom and Juſtice of God, which are inſeparable from him. *David* ſilenced himſelf with this reaſon, *I became dumb, and opened not my mouth, for it was thy doing*, Pſ. 39. v. 10. *Jeremiah* the Prophet ſhed flouds of Tears upon a Deſolation like yours, ſaying, *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not? Out of the Mouth of the Moſt High, proceedeth not Evil and Good?* Lament. 3. v. 37, 38. *Shall there be evil in a City, and the Lord hath not done it?* Amos 3. 6. The Work of God and Men are ſo twiſted together in our Misfortunes, that we have much ado to diſtinguiſh them; but for all that it muſt be done, and then by a diligent inquiry, you will diſcover that the Work of the Perſecutor is the Work of the Devil, who is our Adverſary from the beginning, and therefore you ought to hate and abhor it; but the Work of God is good, ſeeing he puts you into the Fining Pot, in order to cleanſe and purifie you like Gold, and make your ſincerity and the purity of your Faith to ſhine before Men.

We might here ſet before your Eyes ſeveral Pious Conſiderations, in order to Comfort you in theſe your great Sufferings; but before we undertake it, we would fain be convinced, that you ſtand in need of Conſolation; for we are mightily afraid, you are already too much comforted; we have but too many Inſtances of your Inſenſibleneſs, and that your Sorrow doth not anſwer the terrible Chaſtiſements God hath viſited you with. You live without any publick Exerciſe of your Religion, without Inſtruction, Sermons, Exhortations, and even without Books. And it is made High Treaſon for you to meet together, in order to pray unto God in Woods

and Hollow-rocks. In the beginning of the former Perſecution, you ſeemed mightily concerned for your Calamities, and in this laſt you have been awaken'd, but alas! you are ſoon fallen again into ſlumber. You think, that it is enough for you to forbear going to Maſs. This we confeſs is ſomething; but there are a great many among you, who are ſo Complaiſant, as to appear in Churches Conſecrated to a falſe Jeſus, whom they turn into an Idol, and to Saints, who are but Creatures. And ſuppoſe that you ſhould be ſo courageous as to refuſe to go to Maſs, would that ſuffice think you to pacifie your Conſciences? by no means. You will ſay perhaps, we cannot publickly ſerve God; but who can hinder you from ſhutting your Houſes on the Sabbath and Holidays, and making them as ſo many little Churches? Why do you not read, and meditate the Word of God? Or, Why ſhould not the Maſter of the Houſe be able to Inſtruct and Edifie his own Family in Private?

We would have you to know, that we take a great care to be well informed of your Behaviour, that we may from time to time give you Advices ſuitable to your Neceſſities. We have been told, indeed, that there are among you ſeveral Wiſe and well ordered Families, which practice the Rules we have juſt now preſcribed you; and therefore we give hearty Thanks to our Gracious Saviour, that we are not as yet like *Sodom* and *Gomorrha*, and that he hath reſerved to himſelf a Remnant according to the Election of Grace. But we know very well, that this Remnant is very ſmall in compariſon of the reſt; for we have lately read Letters from the *Low-Guienna*, and are told by ſome who come over to us, that there is no Piety nor Religion practiſed there, chiefly among the younger People, who ſpend their time in Drinking and Gaming, whilſt the Papiſts are performing their Superſtitious Devotions; and add, that many of them have no knowledge of Chriſtianity: Thoſe who were entruſted with the Care of their Education, have contented themſelves barely to Exhort them not to go to Maſs; and ſo they are not Papiſts, but then they are not Chriſtians. Thus they let the Truth periſh, and your Neglect will contribute to the Ruine of the Church, more than the Violence of your Perſecutors, for if God ſhould Chaſtiſe you, as you deſerve, he would utterly extinguiſh the light of Faith among a People which doth not care for it.

And therefore, 'tis not now our Buſineſs to afford you Comfort, and we muſt forbear doing it till you give evident Proofs of your Godly Sorrow, and ſincere Converſion; in order whereunto, let us intreat you for the preſent to acknowledge, that God is Juſt in his Judgments, and even Merciful in the continuance of your Sufferings; and to make a good uſe of all thoſe places, wherein you are exhorted to a ſpeedy Repentance, in hope of a ſpeedy Deliverance. *Let us ſearch, and try our ways, and turn unto the Lord,*

Lament.

Lament. 3. 41. *Let the wicked forſake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly Pardon,* Iſaiah 55. 7. Our Ark is broken in pieces, and our Wrecks float upon all Seas: But let us gather our ſelves about our *Noah*, our Jeſus, the Author of the Tranquility we hope for, and follow particularly his Example. Did he ever ſlacken his Zeal in his Perſecutions? And when the Houſe of God was become a Den of Thieves, did he not Conſecrate the Wilderneſs by his Holy Prayers? Did he not openly and couragiouſly own himſelf to be the Son of God, before thoſe Unrighteous Judges who Sentenced him to Death? Do you the ſame. If they ask you ſuch Queſtions as theſe, Are you Pretended Reformed, Calviniſts, and ſome of thoſe Hereticks who maintain that the Roman Church is the Spiritual *Babylon*? Anſwer with a Courage becoming the Diſciples of *Jeſus*, I am one of thoſe whom you call Pretended Reformed; I am not an Heretick, but Believe in God, ſpeaking in his Holy Scriptures, and Worſhip him, according as my Fathers were Taught by the Prophets and Apoſtles; and look on the Communion, both of the Pope, and his Religion, as very dangerous and inconſiſtent with the intention I have of being ſaved.

But for God's Sake, think *Dear Brethren*, how much you are obliged to lead a Holy Life, anſwerable to that pure Chriſtianity God hath truſted you withall. We have not taught you a Goſpel Sophiſticated through Philoſophy, Tradition of Men, Superſtitions, Idolatries, and ſuch abominable Maxims of looſe Morals, as the Jeſuits and other Perſecutors uſe to do: You have not learned Chriſt ſo. But what good will that do you, if you have been well inſtructed, but yet live very wickedly? Learn we beſeech you, that a wavering and vicious Faith does as little contribute to ones Salvation, as a Faith defiled with Errours, if you do not Repent, you ſhall likewiſe Periſh.

We grant, you are in a Condition very dangerous to your Salvation: For you ſee on one hand, a Bigotted People compleatly armed, purſuing your Saviour with Swords and Staves; and on the other, Courtiers, who have no more Devotion, than what is requiſite to attend their Prince to Maſs, and to put in Execution his moſt ſevere Orders againſt you. But we know very well, that moſt of them do not Believe in God, and make no ſcruple to commit ſuch Exceſſes, as *Sodom* and *Gomorrha* would perhaps abhor. Many of your Convertors are of ſuch a Character as would ſtrike one with horrour. We have already acquainted you with the Diſcourſe of the Intendant of *Languedoc*, and now will relate that of a Governour of a Place in the ſame Province, as it was communicated to us.

An Inhabitant of the *Hague* hath received a Copy of a Letter from *Niſmes*, containing a Dialogue no leſs dreadful than curious; as follows. *The Governor of* St. Hippolite, *having called the Chiefs of that Town together, Exhorted them to go to Maſs, by ſuch Reaſons as Soldiers and Good-Fellows uſe to do.* Theſe poor People holding their Peace at it, the Governor ſaid unto them, *Speak, or give me ſome reaſon or other.* One of them Anſwered thus: *Well*, Sir, ſince you will have us to ſpeak, *I'll tell you in the name of all thoſe here preſent, that neither we nor our Children will ever go to Maſs, do with us as you pleaſe, for this is our Reſolution.* The Governor reply'd, *You are a Company of Wretches; go to Maſs, I ſay, carry your Pſalms thither, and read them till you be tired: Perform in your Houſes all the Exerciſes of your Devotion; and by that means, you may laugh in your ſleeve at the King, his Declarations, the Intendant, my ſelf, and the Curate here preſent, whom you may ſend, if you will, to all the Devils in Hell. Hold*, Sir, ſaith the Curate, *I had rather they ſhould go to them than my ſelf.* They omitted in this Letter many Circumſtances for Brevities ſake: In the end of it is ſaid, *That theſe poor People having withdrawn themſelves, have been Fined, and conſtrained to pay it down.* You ſee here the Romiſh Church drawn to the Life.

Thus is the Nation framed in which you live, *viz.* They are ignorant and cruel Bigots on one ſide, and on the other Brutes without Conſcience and Religion; and what way ſoever you turn you ſee nothing but Precipices and Scandals. But ſtill your Duty enjoyns you, to go betwixt theſe two Precipices, by reſiſting the Perſecutions of thoſe who will drag you to Maſs, and to ſeparate your ſelves from thoſe wicked Pleaſures which Bewitch you. The Precepts we give you are but General, but we muſt preſcribe you ſome Particulars, to teach you the way whereby you may diſappoint the Deſigns of the Devil, and all his Agents, and make you know, they are not as yet gone half way in your Total Deſtruction.

Our Enemies have conceived great Hopes of ſeeing their Undertaking to End in the ſpeedy and entire Extirpation of the Reformed Religion in *France*; but without pretending to Propheey, we may truly ſay, their Deſign is not ſo near it's Accompliſhment. As God's Providence uſes to put his Church into the Fining Pot, not to Deſtroy, but to Try her; ſo has he put her Enemies upon ſuch means, as are never like to ſucceed. 'Tis now above 30 or 40 years they have been very buſie about finding out ſome infallible Ways to Ruin the Proteſtant Religion in that Kingdom, and have not been able as yet, to determine what Courſe to take. Hence proceed that uncertainty, and indiſcretion of their Conduct, ſince the *Pyrenæan* Treaty. They were agreed in their General End and Deſign, but knew not how to attain it. The Prefaces of their Declarations and Decrees were commonly ridiculous and contradictory: For under pretence of putting the Edicts in Execution, they

they Enacted ſuch and ſuch things, as indeed, did utterly Deſtroy them. What was Decreed by one Declaration was commonly Annulled by the next: For when they took away any one Privilege from the Reformed, they ſtill confirmed all the others. And theſe Exceptions which they made, ſeemed for the preſent to ſtrengthen the Rules: But ſome Weeks after 'twas quite another thing. Twelve or fifteen Months before the Recalling of the Edict of *Nantes*, a Decree was iſſued out, whereby the Miniſters were to be Tranſported into other Places, when they had for ſome years ſerved their firſt Pariſhes. And amongſt theſe rare Ordonnances, there were ſome which were to be in force for twenty years; and conſequently, the Edict was at leaſt to laſt to that very time: Nevertheleſs, within a few Months after it was totally Repealed. From hence it is obvious to every body, That our Perſecutors had not yet laid down a certain Scheme of their Proceedings, but lived, as we may ſay, from Hand to Mouth, and advanced, as the emergent Occaſions, or rather as Fancy guided them. Whilſt they were thus floating in theſe uncertain and blind ways, God's Providence hath led them in to take a Courſe which will never proſper with them, But rather end in the entire Ruin of Popery.

Their falſe Prudence hath ſet before them ſeveral means, to chooſe which they pleaſed. The firſt was that of a general Maſſacre. We do not queſtion in the leaſt, but this Method hath been propoſed and debated; and there are ſome pretending to good Intelligence, who gave out, that they were reſolved upon it; and that Diſpatches had been already drawn up, for the Governors, and Intendants of Provinces, and Packets delivered to be ſent out, but that a great Man wiſer and milder than the others, had prevented the Execution of them, and upon his Advice the Expreſſes were ſtopt. This hath been publiſh'd in ſome Books written both in *England* and in Engliſh: But for our parts, we never believed it to be either true, or indeed probable. True it is, That there is not any Deſign, though never ſo Cruel, never ſo Bloody, but the Bigotted Cabal of Jeſuits and Monks are capable to Contrive: But we are alſo certain, That there is not any Wiſe-Man in the Council of *France*, but did look on ſuch an Execution with Horror. There are but few *Bavilles* in that Kingdom, for he who has Maſſacred ſo many private Perſons, would have made no ſcruple of a General Maſſacre: And beſides, the Slaughter of St. *Bartholomew* ſucceeded ſo ill, that one would think they ſhould have no mind to attempt it a ſecond time.

We have no Reaſon to doubt but it hath been Debated, whether they ſhould Baniſh all the Proteſtants without Exception out of the Kingdom; But thoſe who know that the multitude of Subjects is the Strength of a Nation, did not approve of that Propoſition. In the beginning of this Age, The Council of *Spain* drove away Twelve hundred thouſand Moors

and

and Sarrazins; but they know how much it hath coſt them; For this has given the great ſtroke to their ſuddain Decay and unavoidable Ruine. At laſt, after many Deliberations taken and laid aſide, they reſolved to ſhut up the Reformed, and prohibit their going out of the Kingdom, upon pain of the Gallies, and Forfeiture of their Goods. True it is, That by this means, the Kingdom is not depopulated, but then their Churches are filled with People driven thither with Cudgels, and rendred Prophane and Hypocrites. All the Exerciſes of any Religion, but the Romiſh, are forbidden upon Pain of Death; and by Virtue of this Prohibition, they have Hang'd a great many in *Vivares*, *Cevennes*, and other Counties.

It is Evident, That thoſe who thought to extinguiſh the Proteſtant Religion by this Method, have but little Underſtanding, and much leſs Memory. We would fain have them to allege any Preſidents of ſuch Undertakings that have ſucceeded well by the ways they have uſed. There is nothing in the World which takes ſo deep root in the Hearts of Men, as what they call Religion. They have for many years, and without intermiſſion, exerciſed the utmoſt Rigours, and yet have not been able to deſtroy the Religion of thoſe People. Chriſtians have ſuffered in the Eaſt, and under the Turks, almoſt all that one can ſuffer; and for all that, the Chriſtian Religion is yet every where ſpread there. What have they not done in *Spain*, ſince the Moors loſt their Authority, to extinguiſh Mahometaniſm, but all vain, and altho' they have expelled above a Million, there are ſtill a great many left behind, who by concealing their Belief, provide for their own Security. What Cruelty have they not committed, and ſtill commit in thoſe Countries, where the Inquiſition is eſtabliſhed to Root out the Jews Religion, but ſtill to no purpoſe; And 'tis a Queſtion, Whether one half of the Portugueſes be not ſtill Jews: Nevertheleſs, they go to Maſs, and ſome of them are got into Orders, and enjoy Eccleſiaſtical Dignities; but no ſooner are they got into a free Country, but they openly return to the Jewiſh Profeſſion.

We muſt conclude then, that there is no certain way of Ruining a Religion, but the utter Deſtruction of all thoſe who Profeſs it. By that means the *Sarrazens* have deſtroyed Chriſtiianity over all the Coaſts of *Africa*, where formerly there were many and flouriſhing Churches, *viz.* By cutting off all the Ancient Inhabitants; And by that Method, the Houſe of *Auſtria* hath almoſt rooted out the Reformation in *Bohemia*, and the Hereditary Countries. It is true, That without theſe violent Proceedings, Chriſtianity hath by Degrees aboliſhed the Heathen Religion, within the extent of the Roman Empire, both in the *Eaſt* and *Weſt*: But this Example muſt not be made a Precedent, becauſe falſe Religions have their Periods as well as the States; they muſt end ſome way or another: But the Cauſe of their

Ruin

Ruin is not the Yoke impoſed upon Mens Conſciences, but their own Imperfections. The Ancient Heatheniſm was ſo hideous a maſs of Abſurdities, that 'tis no matter of wonder to ſee it quite Aboliſh'd. On the contrary, we may admire at its ſubſiſting ſo long among Nations ſo Civilized, and Polite as the Greeks and Romans. One would have thought, That Chriſtianity had nothing elſe to do, but to appear in the World to ruin this horrid Syſtem of different Gods, that were often Enemies one of another, and whom the Devil made Men to Worſhip with the moſt unclean and ridiculous Rites. And yet every body knows, How this Religion, as fooliſh and ridiculous as it is, hath held out againſt the Lights of Common Senſe, Reaſon and Faith. And this may ſerve for another inſtance, to prove, How difficult it is to Extirpate Opinions which have taken a deep Root in the Minds of Men by a long Poſſeſſion. What outragious Cruelties have they not uſed in the *Spaniſh Netherlands* to Extinguiſh the Reformation there? and have not as yet compaſſed their Deſign. Not even ſince the time that the French Court hath added to the Yoke of the Proteſtants. Theſe People have but a ſtep into *Holland*, which is a Free-Country, but worldly Intereſts keep them ſtill chained to that ſpot of Ground wherein they were Born and Bred. 'Tis true, they ſave themſelves, as much as they can, the trouble of going to Maſs; and if ſometimes they yield, 'tis out of pure Neceſſity: Therefore we ſhall not determine any thing about their Condition. The Queſtion now is not whether they be good Proteſtants or no, and whether they are in the way of Salvation, but however this at leaſt is certain, that they are by no means Papiſts. And conſequently we may be aſſur'd, That the Proteſtant Religion will never go out of *France*, unleſs the Proteſtants themſelves be gone firſt; ſo that Impriſoning them within the Kingdom is the ſure way to Immortalize their Religion.

From what hath been ſaid, it is manifeſt, that the preſent Perſecution is by no means advantagious to Popery; And by what follows, it will be as evident, That the Romiſh Religion loſes its Authority and Reputation in *France*, and Peoples Eyes begin to be more and more open every day. Both the Outrages and the Perſecutors, and the Complaints of the Perſecuted, make them very intent upon the great Concern of Religion, which perhaps they never would have troubled their Heads with, had they let things continue as they were a Hundred years ſince. They have taken away from the Proteſtants all their Books, but have not been able to Burn all theſe Books. They are Treaſures which have been diſperſed by our Shipwrack, and Religious Men have had a more favourable opportunity of making advantage of them, becauſe others have not been apprehenſive upon that Account. In ſhort, Let the Cauſe of this be what it will, 'tis certain, that there are whole Cantons and Provinces full of People who earneſtly deſire a Deliverance

from Popery. We have been well assured by honest and credible Persons, that there are great Cities of Threescore or Fourscore Thousand Inhabitants, whereof one third have some knowledge, and very favourable Sentiments of the Truth. This we know for certain, because we see for these 12 or 15 years, Proselytes come over to us from Popery, in greater number than ever. We will not deny, but that among these Fryers, Priests, and Clergymen, who heretofore left the Romish Religion, there were but few who were not moved by a Spirit of Libertinism; but at present the case is much altered: For now we have daily come over to us, new Converts of that Character which are very good Men, and have a sincere and earnest desire to work out their Salvation; nay, some of them are very Eminent for their Ability and Merit: So that there are now among these Proselytes as few Cheats as there were many heretofore. We are informed by them, that were the Protestant States as Zealous for Propagating the Truth as the Papists are for their Superstitions, they would see flocking to them, many able and worthy Clergymen. It might be wish'd, That the Protestant Sovereigns would mind this great Concern, and consider, how much it would contribute to their Honour, to provide Sanctuaries, and Maintainance for so many Learned Men, and who are besides enlightned by a Supernatural Grace: a Supernatural Grace, I say; for one must be willfully blind, not to discover herein the Finger of God, which rouzes up Consciences that lay fast a Sleep, and communicates his Light at the same time that the Devil endeavours to spread his Darkness. But we must confess, That the great necessity these Clergymen are threatned with, by forsaking both their Native Country and Religion, is a powerful Temptation, that few are able to overcome. 'Tis indeed a great Affliction to a tender and compassionate Man, to be forced to send away Persons of a good Character, and sincerely Converted, because he is not in a Condition to keep them from Starving: But these things may alter, when God Almighty shall be pleased to move the Hearts of the Higher Powers. All we can do for them is to help them with our Prayers, which God will, we hope, hear in due time.

If we consider how much Popery is divided, and decays in *France*, we shall the better comprehend the ill Condition it is reduced too, it being crumbled into several Sects. The Controversie between the *Molinistes*, and the *Jansenistes* has made a great Noise for these forty or fifty years; and now a new Sect is risen up under the Name of *Quietists*; besides other impious ones, like that of the *Socinians*, begin to make a considerable Body there. We were long since well informed, that this wicked Heresie is spread amongst the most famous Societies; and have it from the best hand, that the Works of *Episcopius* are diligently perused by them, in which one discovers first a meer Pelagianism; and secondly, that which the Bishop of

Meaux

Meaux calls a Mitigated *Socinianiſm:* And all this is made good by one Mr. *Vallone*, a Prebendary of the Church of *St. Geneviefue*, and who appears to be a Man of Parts and Merit. He has publiſh'd a Confeſſion of his Faith, and prefixed to it a Letter giving an account of his Converſion; where he tells us, that he choſe rather to be a Fryer of *St. Geneviefue*, than of *St. Bernard.* He was not long there, before he diſcovered a Party, which called it ſelf, *The Scripturiſts or Little Church, agreeing openly with the Heterodox Opinions of the Socinians, or Believing at leaſt, that in order to be a fine and delicate Wit, one muſt allow a great liberty of Opinion:* Theſe are what we call *Latitudinarians*, according to the Tenents of their Maſters *Courcellus* and *Epiſcopius:* And this Cabal was ſpread in all Places, where the Regular Canons of St. *Geneviefue* had Houſes. The Heads and Chief Members of this Society, were the ſame to the Cabal, as the General, his Aſſiſtant, the Viſitor, *Ormeſſac* Prior of St. *Martin* of *Ruricourt*, the Abbot *d'Effiat*, *Polinier*, and many others. Mr. *Vallone* was Informer againſt them, and had very like to have loſt his Life in a hideous Dungeon, into which he was thrown by the General. But at laſt, after having undergone many Trials, finding himſelf countenanced by the Abbot of *Urbec*, he convinced the Court of the Truth of his Information. Thereupon the French King ſent by the Archbiſhop of *Paris*, a Letter under his Privy Seal, enjoyning the General Chapter, *which was to be held the next day, to chuſe another General, declaring withall, that he did Depoſe the Abbot of St.* Geneviefue, *and all thoſe who had any hand in the Cauſe of the Accuſer: Their Names were particularly mentioned, and they were Commanded to lay down their Places.*

In the ſame Work of Mr. *De Vallone*, one may ſee a new inſtance of what we have already ſaid concerning the multitude of thoſe who have an inſight into the Truth in the midſt of Popery. A Body torn within by its own Members, and whoſe Corruption is diſcovered by ſo many People hid in its Bowels, ſeems in all probability to draw near its end. Mr. *Vallonne's* Work was Printed in *Germany*, at *Swaback*, where he made his Abjuration into the hands of Mr. *Martel* Miniſter of the French Church, whoſe Exerciſes are performed at *Swaback.* I ſhall conclude this Article, by aſſuring you, that Popery is in *France* in a worſe condition than ever, for it is only ſupported either by Clergymen who diſcredit it by their Outrageous Perſecutions, or by ſuch Laymen as are of no Religion at all, and ſo far from being Papiſts, that they laugh at all their falſe Myſteries: The number of them is ſo great, both at Court amongſt the Perſons of Quality, and of the better Rank, and even in the Clergy it ſelf, that it cannot be reckoned up. Now there needs but a little Motion of Divine Grace to put them in the right way; and therefore do not fear the total ruine of the Reformation in *France*, for it will never come to paſs; God Almighty will undoubtedly

bring his great Work to an end, but *Lewis* the Fourteenth will never be able to compleat his.

But do you think, that the hope we give you, either may, or ought to render you remiss in your Duty? not at all, for first, what we say unto you, is not an Oracle, or a Prophecy, but only a Conjecture built upon good Grounds. And although it had been plainly revealed to you, you should not for all that have forgot what we have so often inculcated, that all Events though foreseen and decreed by God, are generally Executed by the Concurrence of Second Causes; and so his Eternal Decrees are so far from rendring the Means and Second Causes useless, that on the contrary, they suppose them necessary. God had determined that King *Ezechias* should live Fifteen years after his Recovery, but still *Ezechias* was to make use of the common Means to preserve his Life; God who intends the End, includes also all that tends, or can tend to the same; and therefore you are obliged to do all you can to hinder the Enemies of the true Religion from compassing their Design. The first and chiefest Means you must use, is a vigorous, constant, and unanimous Resistance against the Sollicitations of your Tempters; They will have you go to Mass, but you must readily answer, you will not do it. We must plainly tell you, that we are very glad at the News we have received from all places upon that account; True it is, that we observe that there is a general fear, and a strong apprehension, that the Reformed in *France* will be put to Trials a great deal more severe than the former; but we are assured, we have no reason to be afraid of their Timidity, since they are all resolved to speak out boldly, and resist even unto Blood. The Trial hath already proved good in many places, for not only Private Persons, but whole Corporations too have courageously declared, they would never follow a Religion they believed very bad, and which they were driven to profess. You have already seen how the Inhabitants of St. *Hyppolite* answered the Eloquent Sermon of their Governor: 'Tis not in this place only, that they have spoken so plainly, but in hundreds besides, in *Saintonge*, *Rochelles*, *Marennes*, *La Tremblade*, and *Aluert*. Every body hath read in the extraordinary News of *Amsterdam* a Relation, which we had in our hands, and have seen the Original: There one may find with what Chearfulness and Respect these good People have received the Intendant when he brought the Kings Orders, and made a Speech unto them; but no sooner had he done it, but the Air rung again with their Unanimous, Courageous, and Exalted Voices, saying openly, *We had rather die than go to Mass.* Our Brethren went in Crowds to meet the Intendant, dressed up in their finest Cloaths, like the Sacrifices of old, when they were led to the Altars; but they went thither, as they use to go to an Entertainment, and have equally resisted both Promises and Threatnings.

The

The Example of *Caſtres* is too remarkable to be paſſed by in ſilence; This Town is almoſt inhabited by Reformed. The Intendant *Baville*, and the Italian *Broglio* his Aſſiſtant, and Miniſter of his Shameful Cruelties, did believe, that if they could prevail againſt the Faithful of this Place, ſuch an Example would give a fatal Stroke to the whole Reformation throughout the Kingdom, and parricularly in that Province. They have omitted nothing in the Exerciſing their Furious Zeal, and employed the moſt terrible Threatnings, Blaſphemies, and Outrages of all kinds to ſignalize it the more. They have ſince the Peace quartered 8 or 900 Soldiers at *Caſtres*, in the Houſes of the Reformed only, with Orders to have Free Quarters there, to Exerciſe all manner of Cruelty, to plunder and conſume their Goods, and keep their Perſons by Tormeuts from Sleeping, and by Letters under the Kings Privy Seal have baniſh'd all Perſons of any Note who had made themſelves Eminent either by their Zeal, or Freedom of Speech. Alas! we know too well, how eaſily the People fainted in the former Perſecution, and ſunk under Blows, not ſo heavy by far as thoſe of the latter. In the mean time we do not hear, that above ſix or ſeven in that great Church have been ſo baſe as to promiſe to go to Maſs. This Example of Conſtancy hath been followed by the whole Province. That of *Poitou* hath undergone the ſame Trials, as thoſe of *Marennes*, *La Tremblade*, and *Alver*, did. And every Place has abounded with Examples of the ſame Courage, and this hath been the occaſion of ſo many new Proſciptions, Baniſhments, Impriſonments, and Puniſhments that have been inflicted ſince.

Be ye therefore, Dear Brethren, ſenſible of this, that you are under a great neceſſity to do the like. Firſt, to pay your Lawful Duties to Truth; you cannot forſake it, either by compliance or fear, unleſs you will become guilty of High Treaſon, and the blackeſt Ingratitude towards God, who hath raiſed you up from your fall. Secondly, you muſt do it, in order to expiate thereby that faintheartedneſs wherewith you did generally yield in the firſt Perſecution. You cannot wipe off that Crime, but with Tears of Blood, and muſt riſe up again with a Courage anſwerable to the Cowardlineſs that threw you down. If God hath given you the Grace of a ſincere Repentance, declare it on this preſent Occaſion; Shew your Faith by your good Works; There can be no true Repentance without perſeverance. *Peter* may deny his Maſter, but no ſooner hath he received Abſolution from him, by ſaying, *Peter, loveſt thou me? I know thou loveſt me, feed my Sheep*, but that from thenceforward nothing was able to affright him; not even Fire, Croſſes, and Threatnings of Execution could ſhake him any more. You know very well that Relapſes are more dangerous than the Diſeaſes themſelves, and if once you become like thoſe Trees St. *Jude* ſpeaks of, *Twice dead, and plucked up by the Roots*, there will be afterwards found no place

of

of Repentance. Set the Martyrs of the Primitive Christianity frequently before your Eyes, who being asked the Question, *Whether they were Christians, or no?* did quickly and chearfully answer, *Yes*; They knew for certain, that they were to go from the Tribunal either to be burnt, or devoured by Wild Beasts; but for all that they went with the greatest eagerness to receive that Crown of Martyrdom they longed for. Had our Ancestors wanted this Courage, they had never transmitted Christianity to their Posterity. Besides these general Considerations, there is another strong Motive which doth particularly concern you, and that is this, there is no other way in the condition you are now in to abate the Persecution, and save your Church, but this only, if you yield, and go one step back in this new Persecution, you must expect to be dealt with without mercy. But if you appear as unmovable as a Brazen Wall, we know, not meerly by Conjectures, that they will not be so hard upon you. The French Government doth not intend to lose above a Million more of Subjects of the Reformed Religion, which are still in the Kingdom. They are not ignorant, that all those whom they shall Murder and Hang are lost for ever, and also, that although they take all the precautions imaginable to prevent any escape, an infinite number will nevertheless run that hazard. We know this by Experience, for many are already come over to us; some have been taken and stopt, some will be so in time to come, and some of them will be sent to the Galleys, and to the Gibbet; but those who shall be stopt, and Executed to serve for an Example, will be lost to the State, as well, nay much more than those who are gone away; since the Exiled may be called home, but the Dead can never be raised from the Grave. Be therefore assured, that the salvation of both you and your Church depends from henceforth on your constancy; indure, suffer cruel Reproaches, Threatnings, Prisons, Banishments; but suffer them without fainting, and you will soon see by Gods Assistance the end of them all. This is the first Advice I had to give you.

A second thing which I will recommend to you, dear Brethren, is, to have Fellowship and Correspondence one with another, for the mutual support of your Zeal and Charity. You are mightily mistaken, if you presume you shall be able to stand up alone, by being retired within your selves; This fire raked up under ashes will be soon put out. You are under an indispensable obligation to edifie your Neighbours by your good Works, and consequently you must let your Light shine before Men. God abhors the *Nicodemites* that are ashamed to make an open profession of his true Worship. Your Brethren must know you, and you ought to know your Brethren. You are to practise what hath been done, as we hear in many places, where the Faithful were so courageous and successful, as to establish among them a kind of Church; for they have set over themselves Rulers,

Church-

Churchwardens and Catechiſts, and by this good order they prevent Scandals, and the total ruine of Truth; and therefore make it your buſineſs to aſſiſt and edifie one another. *But how can one do this*, will you ſay, *do you not know how ſeverely our Meetings are forbidden?* Yes, we know it very well; but we hear alſo, that notwithſtanding theſe Prohibitions, many thouſands, even ſeveral times in a week, have met together. 'Tis true ſome loſe their Lives, and ſome their Liberty upon that account; but if you are ſway'd by ſuch Motives, you muſt never think of undertaking any great Action, becauſe no place is exempted from danger. A Soldier muſt not henceforth venture to go up to the Aſſault, nor mount the Breach to repulſe the Enemy, becauſe there many muſt certainly loſe their Lives. If you could once take up a vigorous Reſolution to contemn Death, and to welcome it with Joy, when it may be uſeful to the Salvation of your Brethren, aſſure your ſelves, that they would be ſoon tired with Murdering you. The ancient Chriſtians had the ſame Motives of Fear which you have, they did not queſtion, but no ſooner they ſhould be taken in their Aſſemblies, but that they ſhould be put to a cruel Death. But did you ever hear that they forbore meeting together for that reaſon? Do you not read, that in the time of the moſt ſevere Perſecutions, they met in the night in Foreſts and Caves; and this practice of theirs gave occaſion to the following Malicious Calumnies againſt them, *viz. They did aſſemble*, ſay they, *together by Torch-light, and murdered a Child, with whoſe Blood they kneaded their Communion-Bread, and then did all of them eat of this abominable Food; after which they put out the light, and each of them took hold of the next Woman, either his Mother, or Daughter, or Siſter, with whom they committed ſuch horrible Impurities, as 'tis a ſhame to mention, and of which even the thoughts are to be abhorr'd.* They would have wanted a pretence to ſpread ſuch odious Accuſations againſt them, if they had not met by night in hidden and ſubterraneous places. I will require nothing of you, but refer you to your own Conſciences; be Judges your ſelves, whether or no it be not more honourable to imitate the Zeal of the Primitive Chriſtians, than to obey the Council of your Wiſe Politicians. But however, do not let your Prudence render you remiſs in the performance of your Duties, one of the moſt material whereof is, this, we are ſpeaking of, *viz.* to find out the fitteſt Means to Confer together, and Edifie one another.

Some perhaps will tell you, that the Wiſeſt Courſe would be to ſecure your ſelves by a ſpeedy Retreat; and it is certain, that the ſureſt Expedient for every Private Perſon is to retire to a place of ſafety; but this Matter hath been ſufficiently diſcourſed already, and we have nothing to add unto it, only I'll ſay, that the Execution of this Deſign is, by the Wiles of the Devil, involved in a thouſand Difficulties. The firſt, and perhaps

the hardeſt thing to be done in this preſent Caſe, is to part with the Fleſh, Ambition, Covetouſneſs, and the Love of Eaſe, wherewith ſo many are intangled. When once you have broke aſunder theſe troubleſome Bonds, you may, till you have a fair opportunity of obeying that Commandment of our Saviour, *When they perſecute you in one City, flee ye into another*, remember in the mean time to practiſe all the other Counſels we have now given you.

There is another Article wherein you ſtand in great need of being adviſed and aſſiſted, and that is about your Children; They ſnatch them out of your Arms, and will have you carry them to Maſs; If you refuſe to ſend them to be Catechiſed by the Prieſts, they will lay great Penalties upon you to your utter ruine; and when all this is done, they drag theſe poor Children to the feet of the Idol, and force them to kneel, and mind what they ſay and do. The Biſhops and other Clergymen take them away from you, and confine them on purpoſe to teach them their wicked Superſtitions. We hear on this occaſion an unanimous Voice, crying, *Men and Brethren, what ſhall we do?* This is, perhaps, the cruelleſt Temptation you are expoſed unto, and a Miſchief you ought with the greateſt care in the World to provide a Remedy againſt. Children are the Nurſery of the Church; if you let them be poiſoned by Errour, theſe young Plants will be loſt both to you and to us. Adult Perſons are in a condition to reſiſt Temptation, and preſerve themſelves from the Errours they would inſtil into their Minds; but Children are like White Paper ready to receive any Character, and as ſoft Wax admitting all manner of Impreſſion; Theſe tender Souls, as they grow leſs pliant, contract ſuch a degree of hardneſs, that one cannot blot out what was once imprinted upon them, and truly this is the laſt Shift of your Enemies Hopes. We hear them ſay continually, *If we cannot prevail with the Parents, who have contracted long ſince an ill Habit, however we ſhall gain the Children, and in the next Generation* Calviniſm *will be quite forgot.* But God confounds the Wiſe in their own Craftineſs; and how juſtly theſe Meaſures may ſeem to be taken by the Devils ſuggeſtion, we hope they will fail of their expected ſucceſs. But in the mean time 'tis your part to work hard in the taking Meaſures quite contrary: You know very well, that your Children are much leſs yours than God's; and that you muſt give an account of them to him who hath left them to your Cuſtody, and committed their Education to your Care: You will be a great deal more ſeverely puniſhed for neglecting the preſervation of your Childrens Souls, than of your own, becauſe, if you undo your ſelves, you only take away private Men, or at moſt the preſent Generation from the Church; but you ruine and deſtroy all future Generations, and let the Church ſuſtain an irrevocable loſs, if you abandon, and yield your Children

dren to that *Babylon*, who receives them from your Hands for no other end, but to cruſh them in pieces.

The firſt thing you are bound to do for your Children, is to withdraw them both from the Tempters, and Temptations, by putting them in a place of ſecurity, either within, or without the Kingdom. Come out of it: and if you cannot do that, ſend them away whatever it coſt; but you will ſay, here lies the great difficulty, *If we remove our Children, they quarter Soldiers upon us, conſume all we have, put us in Priſon, and ſentence us to the Galleys till we produce them.* To this, I ſay, Brethren, that if you are not ready to ſuffer chearfully the loſs of your Eſtates, Goods, Liberty, and Life it ſelf for Gods Cauſe, I have no more to ſay to you; I pity you with all my Heart, I lament the dangerous condition of your Souls, and earneſtly pray to God in your behalf; but if you are courageous enough to ſacrifice whatſoever is deareſt to you, it is certain, that you cannot beſtow your ſacrifice better than on this occaſion; for this is the moſt important of all your Duties. We have the Examples of terrible Puniſhments decreed againſt thoſe Fathers who had withdrawn their Children; but ſome of the higher Courts have relieved them from thoſe unjuſt and cruel Sentences, and hearkned to the Voice both of Nature and Piety; and you know not but the like may happen unto you.

But many of you will ſay we are not in a condition to do this, for we have no ſhelter ready for our ſelves or our Children, we are not able to maintain them abroad, and are ſo narrowly watch'd, that 'tis impoſſible for us to take our Children out of ſight for one ſingle day, but they are immediately lookt after. Take heed, dear Brethren, that all theſe Pretences be not ſuggeſted to you by Covetouſneſs, Self-Intereſt, Fear, and Lukewarmneſs. But ſuppoſe all the impoſſibilities you mention to be true; you have yet ſomething elſe to do, which is to keep your Children at home as long as you can, and be well contented, if they let them alone. But if you foreſee that they have an intention to take them away, you muſt prevent them, by ſending them away your ſelves. If their Cruelty doth not proceed ſo far as to ſnatch them from you, be extreamly diligent and careful to give them good Inſtructions, as long as they are under your Tuition and Authority, and put them as ſoon as may be in a condition to anſwer for themſelves. But above all, be not ſo baſe as to carry them to Maſs, or to let them be Cathechiſed by the Prieſts, for in ſo doing you would be no leſs guilty than thoſe unnatural Fathers, who offered up their Innocent Babes to *Moloch*. If they come into your Houſes, on purpoſe to ſeize on, and drag them to theſe Catechiſms, theſe are ſuch Outrages, as you may, and ought to oppoſe. But if your Oppoſitions prove ineffectual, as you may eaſily imagine they generally will, and you are forced to yield unto them, you

are then obliged at leaſt, to take all poſſible care to root out theſe bad Diſpoſitions and Errors which they endeavour to plant in their Minds. If you know your Religion well, you cannot be ignorant of the grounds upon which it is founded: Inquire of your Children at their return, what they heard at thoſe Heterodox Catechiſms, and then I ſay root out all that is bad, and improve the good they have been taught. Teach them to believe in God, Father, Son, and Holy Ghoſt, one only God in his ſubſtance, having three Eternal Perſons, and of the ſame Eſſence; confirm what they have told them concerning the Incarnation of the ſecond of thoſe three Divine Perſons, who took the Humane Nature in the Virgins Womb, who died in this Nature, roſe again from the Dead, aſcended into Heaven, and will come again to judge both the Quick and the Dead, and take up the good into his Glory, and throw the wicked into Hell. Theſe are the Orthodox Articles believed by the Romiſh Church. Husband and cultivate theſe Seeds they may have caſt into your Children's Souls, but pluck up all the reſt like Tares; create in their Mind an hatred of this Barbarous Stepmother who murders God's Children; this filthy *Babylon* who defiles her ſelf by her Spiritual Whoredoms; this corrupt *Jeruſalem* who makes to her ſelf as many Gods, as ſhe hath Towns and Streets; who ſets up a Bread-God upon her Altars, and orders it to be proclaim'd, *It is Commanded, O People, that ye fall down and worſhip, to morrow is a Feaſt to the Lord, theſe be thy Gods, O* Iſrael, *which brought thee up out of the Land of* Egypt. Teach your Children to pray unto God only, to Honour and Reverence the Memory of Saints, to imitate their Virtues, and not to make either Idols of them, by calling upon them, or to commit Abominations in your ways, by falling down before their Images. *But we want Books*, you will ſay, *How ſhall we inſtruct our Children?* Have you no Books? You have at leaſt the Bible by you: What! Do you not know that ſo many Papiſts have been theſe laſt years illuminated by the reading of this Book only; and will it not be ſufficient to keep up in your Houſe a light which is already kindled? Finally, though they be never ſo careful to take away all your Books, you may ſave ſome, and thoſe that are the moſt uſeful and neceſſary are very ſmall, and of little conſequence in the Eyes of your Enemies: You need deſire for this purpoſe, only ſome familiar Inſtructions, ſuch as are to be found in our Catechiſms, and particularly in Mr. *Direlincourt*'s *Abridgment of Controverſies*, wherein you have the moſt material Texts of Scripture againſt the Church of *Rome*; Make your Children learn them by Heart, and repeat them ſo often unto them, that they may never forget them. By the Commerce now open with Foreign Countreys, you may furniſh your ſelves with ſuch Books as are neceſſary to your Comfort: We wiſh it may pleaſe Almighty God to put it into the Hearts of ſome of our Brethren, to ſend you ſome good

Inſtru-

Inſtructions in ſingle Sheets, which you may uſe as an Antidote to preſerve your Children's Souls from Corruption. We know very well the Sophiſms and Fallacies of the Romiſh Catechiſts, and what they teach their Catechumens, or young Beginners; and ſo it would not be a difficult matter for you, to provide your ſelves with ſuch Means, as ſhould be able to keep your Children from the Errours they intend to inſtil into them. In theſe ſmall Treatiſes great Learning and Eloquence are not ſo much required, as evident and pertinent Places out of the Holy Scripture, with ſome ſhort and ſubſtantial Reaſons to ſhew the ſtrength of them, and reſtore the Texts which have been alter'd and perverted from their true meaning by the Malicious and Erroneous Interpretations of our Adverſaries.

This is the ſum and ſubſtance of the Advices we promiſed you, we might further inlarge upon them, and add ſeveral others, but ſince we are not in a condition to do all, we refer you to thoſe, who either have already, or ſhall hereafter undertake to Comfort and Inſtruct you; yet without derogating from the Right which all your Miniſters have to ſpeak to you, when they think it fit, we have but one Advice more to give you, which is, to turn to God with an hearty and ſincere Converſion, with great and bitter Weeping, with a ſorrowful Repentance, for ſo many Crying Sins that have drawn Gods Wrath both upon you, and our Church; and, in fine, with frequent, pious, fervent, and reiterated Prayers; and that you may the better underſtand, how your Prayers ſhould in our Opinion be expreſſed, we have drawn up a Form which may ſerve you as a Patern, if you think good.

A *FORM* of *PRAYER* for the Persecuted Church.

O Almighty God, Father of all Light and Compassion, thou only makest the Night and the Day, Prosperity and Adversity; thou disposest all Events with the most profound Wisdom, and perfect Justice, thou speakest, and the thing is done, thou Commandest, and it standeth
Ps. 33. *fast; thy counsel standeth for ever, and the thoughts of thy Heart to all Generations, but thou bringest the Counsel of the Heathen to nought, and makest the Devices of the People of none effect, therefore thy Compassions*
Ps. 103. *cannot be reckoned up. The Lord is merciful and gracious, slow to anger, and plenteous in mercy; he will not always chide, neither will he keep his anger for ever; for as the Heaven is high above the Earth, so great is his Mercy towards them that fear him. To whom shall we go for succour, O Lord, but to thee who hast the Words of Eternal Life? Of whom should we ask Relief, but of him before whom the most Mighty Men are*
Ps. 2. *but Dust and Ashes? he breaketh them with a Rod of Iron, and dasheth them in pieces like a Potters Vessel. Whom should we implore for Grace and Mercy, but him who is abundant in Mercy and Compassion? O great*
Ps. 80. *Shepherd of* Israel, *who leadest us like Sheep, turn us again, shew the light of thy Countenance, and we shall be whole. Remember the Wonders which thou didst for this* Israel, *who is now become the Prey of the Nations. This Church was born in* Egypt, *and had been long detained Captive in* Babylon; *But thou with a strong and stretched out Arm hadst brought her out of* Egypt *about two hundred years ago; Thou hadst transplanted this Vine, and set it in a very fruitful Hill, and watered it with the Due of Heaven, and nursed it with the Fatness of the Earth;*
Esai. 5. *Thou lookedst that it should bring forth Grapes, and it brought forth Wild Grapes; We have been all along barren and unfruitful under the*
Es. 64. *care of this good and mighty Hand; We are all as an unclean thing, and all our unrighteousness are as filthy rags, and we all do fade as a Leaf, and our Iniquities like the Wind have taken us away. The sins of our*
Ezech. 18. *forefathers fasten us to the Earth, for our Fathers have eaten sowre grapes, and our teeth are set on edge. But alas! we are Vipers, Children of Serpents, and hatch'd out of Cockatrice Eggs. We being wicked followers of our Ancestors Works have corrupted our selves, as they have done, and*
Ezech. 33. *daily increased our Corruption. Thy Word hath been to us, as a very lovely Song, and we have heard it, according as it pleased our Ears, and gratified*

tified our Senſes. We have been forgetful Hearers; and they have Piped unto us, and we have not Danced; they have Mourned unto us, and we have not Lamented. We have heard thy Servants, who declared thy word unto us, but have not anſwered by ſuch motions as were agreeable both to their words and thy deſigns. All Fleſh among us had corrupted his way upon Earth; Thou haſt looked down, and the whole Head is ſick, and the whole Heart faint: From the ſole of the Foot even unto the Head, there is no ſoundneſs in it, but Wounds and Bruiſes, and putrifying Sores; they have not been cloſed, neither bound up, neither mollified with Ointment. We, our Fathers, our Children, our Shepherds, our People, have been all as Sheep going aſtray, every one wandring in his own way: And therefore thou haſt ſearched us out, and found him who rejoyced in his Carnal Pleaſures, and thoſe who did ſhamefully, and at their Eaſe, lie down under their Vines, and the ſhade of their Fig-Trees. We fell aſleep, and the Enemy, the Philiſtine is fallen upon us; and becauſe thy ſtrength was departed from us, we remained bound with Cords and Fetters of Braſs. Therefore, O Lord, Righteouſneſs belongeth unto thee, but unto us, Confuſion of Faces as at this day. We are Dumb, and open not our Mouths, becauſe thou didſt it; and we are fully convinced, that the Miſeries we ſuffer, are nothing in compariſon with thoſe we deſerve. But, O Lord God of Vengeances, wilt thou do nothing for thy Self, for thy Glory, and for thy Truth? Be not angry againſt us for ever; but let thy Jealouſie be awakened. See thy Adverſaries who have made thy Zion a Wilderneſs, and thy Jeruſalem a Deſolation. Our Holy, and our beautiful Houſes, where we praiſed thee, are burnt up with Fire, and all our pleaſant things are laid waſte. They are become the habitation of the Owls, and the Voice of the Oſprey frighteth the living, and calls for the dead Inſtead of thy Truths, which were publiſh'd there, they hear nothing but Blaſphemies belch'd contemptuouſly againſt theſe demoliſhed Sanctuaries. We have ſeen Affliction by the Rod of thy Wrath, they have led us, and brought us into darkneſs, but not into light. The man whom we called the Anointed of the Lord, and was the breath of our Noſtrils, is turned, and hath turned his Hand againſt us all the day: Our Fleſh and our Skin hath he made old, he hath broken our Bones: He hath compaſſed us with Gall and Travel, and made our Chains heavy: Alſo, when we cry, he ſhutteth his Ear againſt our Prayers. He is unto us as a Bear lying in wait, and as a Lion in ſecret places. The ways of Zion do mourn, becauſe none come to the Solemn Feaſts. Thy Enemies, O God, thy Enemies did rejoyce for their Victory; wilt thou permit

Matth. 11.
Gen. 6.
Iſai. 1.
Pſal. 119.
Judg. 16.
Dan. 9.
Pſal. 39.
Iſaiah 64.
Jerem. 3.

Pſal. 83. mit the wicked to triumph for ever? They have taken Counſel againſt thy ſecret ones. They have ſaid, come, and let us root them out, that they be no more a People, and that the name of Iſrael may be no more in remembrance. They are, I ſay, Confederate againſt us. The Kings Pſal. 2. of the Earth, and the Rulers have taken Counſel together againſt the Lord, and againſt his Anointed; let us break, ſaid they, their Bonds aſunder, and caſt away their Cords from us. The Egyptian hath conſpired with Babel, and agreed to make an end of the Family of thy Iſrael. They have taken away the Children of the Daughter of Zion to make them Slaves to the Daughter of Babylon. They drown them into the darkneſs of Egypt, and in the Brooks of the Country of Cham. Alas! We are not now in a Condition to ſay; Behold we, and the Children thou haſt given us to do thy Will, O God: For they take away our Children to Sacrifice them to Moloch, and offer them up to the Idol. They do not kill them, they make them Fat with the Dainties of the Kings Table; but they drag them into Hell with Golden Chains: Pſal. 83. And ſay, Come, Let us root them out, that they be no more a People; and that the Name of Iſrael may be no more in remembrance. Oh, Iſai. 64. That thou wouldſt bow the Heavens, that thou wouldſt come down, that the Mountains might flow down at thy preſence, as when the melting Fire burneth, the Fire cauſeth the Waters to boil, to make thy name known to thine Adverſaries, that the Nations may tremble at thy pre- Pſal. 68. ſence. Let God ariſe, and let his Enemies be ſcattered, do not kill them leſt my People ſhould forget it: But take away their Stony Heart, and give them a Heart of Fleſh. And as for us, turn us, O Lord, and we ſhall be turned, draw us, that we may run after thee. Mine Eye Lament. 3. runneth down with Rivers of Water for the Deſtruction of the Daughter of my People; my Eye trickleth down, and ceaſeth not, without any intermiſſion, till the Lord look down, and behold from Heaven: Mine Eye affecteth mine Heart, becauſe of all the Daughters of my People. The Pſal. 69. Zeal of thine Houſe hath even eaten me, and the rebukes of them that rebuked thee are fallen upon me. Reproach hath broken my Heart, and I am full of heavineſs; And I looked for ſome to take pity, but there was none; I have lifted up my Eyes unto the Hills to get help. Pſal. 121. Job 6. I expected Comfort from Men, but received none. My Brethren have dealt deceitfully, as a Brook, and as the ſtream of Brooks they paſs away, which are blackiſh, by reaſon of the Ice, and wherein the Snow is hid. What time they wax warm they vaniſh: When it is hot, they are conſumed out of their Places: But God forbid I ſhould ever forſake my hope; though thou ſlayeſt me, yet will I truſt in thee. I

know

know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth. The Ruins of Jeruſalem *are not for ever. Thou ſhalt ariſe, and have mercy upon Sion. For it is time, that thou have Mercy upon her, yea, the time is come: And why? Thy Servants think upon her Stones: and it pitieth them to ſee her in the Duſt. The Lord is my Light, and my Salvation, whom then ſhall I fear? Though an Hoſt of Men were laid againſt me, yet ſhall not my Heart be afraid. For the Lord God is a Sun, and a Shield; with thee is the fountain of Life; in thy Light ſhall we ſee Light. The Lord is my Shepherd, I ſhall not want. Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil, for thou art with me; thy Rod and thy Staff they comfort me: He hath ſeverely ſtruck us with this Shepherd's Staff, becauſe we went out of his ways. But 'tis enough, O Lord, 'tis enough, lift thou up the Light of thy Countenance upon us. Give us a new Heart, that we may fear thee. Have mercy upon us miſerable Sinners. Our Sins are continually hideous before us. We have vexed thy Holy Spirit; therefore thou art turned to be our Enemy. But, O Lord, Let us not go out of thy ways any more, neither let our Heart be hardened from thy fear. Return to us, that we may return to thee. Prevail with him to whom thou haſt ſubmitted us. For King's Hearts are in thy Hand, as the Rivers of Water; Turn the Counſel of the* Achitophel's *into fooliſhneſs. And let the deſigns of thoſe who ſeek our Ruin vaniſh away. Call all the Baniſh'd home, and build up again thy deſtroyed Sanctuaries. Say, to the North, Give up, and to the South, Keep not back: That we may be gathered together again under thy Banners, Glorifie thy ſelf for ever and ever, and to thee, only, O King of the World, belong Glory, Strength and Majeſty; Hear us, O Lord, and Grant our Petitions, in the Name and Mediation of thy Son.*

Job 13. 15. 19. Pſal. 102. Pſal. 84. Pſal. 36. Pſal. 23. Iſai. 63. Prov. 21.

All the Thoughts and Expreſſions of this Prayer are taken out of the Holy Scripture. There cannot be Words more powerful to ſpeak to God, than thoſe which God himſelf made uſe of to ſpeak with us. And our deſign in framing it, was to let you underſtand, that the Art of Praying well is learnt only by the ſerious Reading of the Prophets, the Evangeliſts, and Apoſtles. And although you be neither Doctors in Divinity, or Miniſters Conſecrated, you will for all that learn in the Holy Scripture, what thing ſoever is neceſſary for you to Edifie one another, both by devout Prayers, and the moſt powerful Exhortations.

F I N I S.

F188952
G 374